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ABSTRACT

The manual is designed to help secondary teachers integrate materials and perspectives concerning ethnic groups in the United States and their heritage into traditional classes in English, speech and communication studies, humanities, economics, psychology, and sociology. The manual contains three types of resource materials for implementing cross-cultural perspectives into the curriculum: bibliographies, an essay on cultural diversity as a resource in the classroom, and sample syllabi showing how various faculty participants have expanded cross-cultural materials in their classrooms. Over 1,000 books and articles are presented in the bibliographies. Most of the items are annotated, dated between 1960 and 1981, and focus on Blacks, Latinos (especially Mexican Americans), Asian Americans, and American Indians. The essay is about communication issues between teachers and students in ethnically-diverse classrooms. It addresses issues of both race and gender, acknowledging the interrelatedness of racism and sexism. Finally, over 20 course descriptions containing additional reading lists and related materials are followed by a brief list of ethnic films. (LH)

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# CROSS-CULTURAL PERSPECTIVES IN THE CURRICULUM

## RESOURCES FOR CHANGE

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Office of the Chancellor
California State University

1982

# CROSS-CULTURAL PERSPECTIVES
# IN THE CURRICULUM

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This manual was produced under a grant from the Office of the Chancellor, Academic Program Improvement, California State University, 1981-1982.

The materials here may be duplicated for educational purposes with proper acknowledgement to the Chancellor's Office and to the project directors.

# ACKNOWLEDGEMENTS

We gratefully acknowledge the generous and unremunerated advice, support, and often time-consuming help of the following San Francisco State University faculty and staff: Dr. Phillip McGee, Director, School of Ethnic Studies; Dr. Roberto Rivera, Chair, La Raza Studies; Rodney Santos, Advising Coordinator, La Raza Studies; Gene Royale, Coordinator, Student Affirmative Action; Lee Francis, Administrative Assistant, Student Affirmative Action; and Angela Davis, Ethnic Studies and Women Studies. We are also grateful to Febe Orozco, Danforth-Compton Fellow in Modern Thought and Literature at Stanford University, for permission to adapt her bibliography on Chicano literature and for her generous participation in one of our workshops; to Anne Metcalf, our Project Evaluator, whose intelligence, competence, and sensitivity strengthened our work in many ways; and to Jane Prather, Project Coordinator, Academic Program Improvement, Chancellor's Office, whose enthusiasm and support strengthened this project in many ways.

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# INTRODUCTION

This manual was produced at San Francisco State University as part of a project funded by a grant from the Chancellor's Office, California State University, 1981-1982. The purpose of the project, CROSS-CULTURAL PERSPECTIVES IN THE CURRICULUM, was to facilitate the integration of materials and perspectives concerning people of color in the United States and their heritages into traditional classes in six areas: English, Speech and Communication Studies, Humanities, Sociology, Psychology, and Economics. Faculty from each of these departments attended workshops in which they received some of these materials, and discussed issues in cross-cultural scholarship, subsequently revising their courses to include more such subject matter.

The need for such integration is clear. First, the student body at our university is increasingly multiracial. Indeed, a 1982 report from our University Planning Group predicts the "strong possibility that, before the end of this decade, a majority of the students enrolled will be from 'minority' backgrounds." These students have a right to a curriculum that includes information about their own backgrounds and heritages and to a faculty able to incorporate these materials in sensitive and constructive ways. Yet an extensive examination of course outlines from various classes and departments revealed a pronounced and ubiquitous ethnocentrism, in spite of the extensive contributions of ethnic studies scholarship in the past two decades. Secondly, this scholarship is inherently important and valuable in its own right, for students of all backgrounds. Both Women Studies and Ethnic Studies as interdisciplinary fields of inquiry have clearly demonstrated that the knowledge we have traditionally transmitted is only partial knowledge, full of the omissions and distortions one might expect from a scholarly endeavor that has focused almost exclusively in the past on the white, the male, and the western. A more pluralist vision is essential if what we teach is to be both useful and true.

This project has engendered materials that should be useful to faculty at other institutions and perhaps in other departments than those represented here. The materials included are of three kinds: bibliographies on ethnic studies and other cross-cultural scholarship relevant to the particular discipline; an essay on cultural diversity as a resource in the classroom; and sample syllabi or related materials by faculty participants in the project, showing how they have expanded cross-cultural materials in the classes they actually teach. A further word about each of these sections is in order.

The bibliographies were developed by a team of consultants who worked throughout Fall, 1981, to prepare them. They are not exhaustive, but suggestive, reflecting the personal concerns and areas of expertise of the given consultant. All of them, though, contain references to important materials about the experience, perceptions, and contributions of people of color in the United States. Some of the works cited present challenges to traditional paradigms in scholarship, arguing that information about the experiences of people of color cannot simply be added to existing knowledge but rather enforces revisions in certain basic concepts and models of thought that have evolved primarily from studying the experience of those who are white and usually male. Other works cited operate within existing paradigms but extend them to a consideration of people of color - the four groups most often cited being Blacks, Latinos, Asian-Americans, and American Indians.

Cumulatively, these citations ask that we explore materials and familiarize ourselves with perspectives challenging our eurocentric curriculum. We ask the reader's apology for the inevitable errors which creep into bibliographies of this kind, particularly when time and resources are limited; we trust that in spite of such errors you will find them useful.

The essay "Student-Faculty Communication: Diversity as a Resource in the Classroom" is really a manual on communication issues between teachers and students in ethnically-diverse classrooms. It addresses issues of both race and gender, acknowledging the interrelatedness of racism and sexism and the importance of a cross-cultural awareness embracing both racial and sexual difference without embarrassment or condescension. The materials on gender in this section were developed for another project, the Curriculum Analysis Project for the Social Sciences (Women's Educational Equity Act Program, U.S. Department of Education, 1980) and we are grateful to Project Directors Judith M. Gappa and Janice Pearce for permission to use them here in slightly revised form. (The CAPSS project also produced extensive manuals on incorporating gender in introductory courses in sociology, psychology, and Economics, and we distributed these manuals to faculty participating from those departments, thus encompassing gender as well as race in the social science disciplines).

Finally, the syllabi were prepared by San Francisco State faculty who participated in a series of faculty development workshops offered in January and May, 1982. Approximately half of the participating faculty - a total of 67 from the six departments - submitted revised syllabi or related materials (assignments, exercises, etc.) in time for inclusion here. We selected those that were most detailed, explicit, and therefore useful to others interested in carrying out similar revisions. Each discipline is represented, except for Economics, a regretable lacuna reflecting the fact that this was the smallest department involved and the least well-attended of the workshops. Many of these syllabi contain reading lists of their own that supplement those in the bibliographies prepared by the faculty consultants.

Having explained the materials presented here as the product of our work, a word is in order concerning our process. The project directors and faculty consultants who met during Fall Semester, 1981, to design the bibliographies and plan the departmentally-based January workshops represented five different racial groups - American Indian, Asian-American (Filipino), Black, Mexican-American, and White (Jewish and "WASP"), six different disciplinary backgrounds, and a variety of political perspectives. Our planning sessions were full of heat and light: we argued with one another, and learned from one another, particularly as we selected and debated the merits of readings to be distributed to faculty in advance of the disciplinary workshops in January. A list of those readings - selected as crucial theoretical discussions of issues in ethnic studies scholarship as related to each given discipline - appears in this manual as an appendix.

It was in these sessions also that we agreed on certain terminology which appears through our materials: the term "people of color" rather than "ethnic minorities"; the terms "American Indian," "Asian-American," "Black," and "Latino" rather than any of their alternatives. We all recognized that such usages change from era to era and from context to context, but we felt that these were the terms most accurately reflecting the social, historical, and political realities of, and the most current modes of self-definition in, America's racial communities at this time.

The workshops held in January had certain consistent components. In each workshop, Dr. Mercilee Jenkins facilitated from thirty minutes' to ninety minutes' discussion of issues in cross-cultural communication in the classroom, often one of the liveliest parts of the workshop. And in each workshop, issues and resources in ethnic studies/cross-cultural scholarship were presented at considerable length. The "resources" section usually consisted of a review of the bibliography by the faculty consultant. The format for presentation of the "issues" in scholarship and theory varied considerably. In some workshops, the faculty consultant lectured extensively, with some discussion; in others (Speech, Economics), the formal presentations were less extensive and there was a great deal of discussion; and in some, especially English and Humanities, there were a number of presentations by department members who are themselves engaged in cross-cultural work.

During Spring semester, one-third of the participating faculty introduced at least two weeks' worth of materials on race and/or ethnic studies scholarship in a class they were currently teaching. At the end of Spring semester, a final afternoon of workshops, this time topical and cross-disciplinary, was offered. These workshops were conducted on the whole by participating faculty themselves, with the exception of an opening forum during which Dr. Phillip McGee, Director of the School of Ethnic Studies; Dr. Roberto Rivera, Chair of La Raza Studies; and Rodney Santos, Advising Coordinator, Ethnic Studies, spoke respectively on curricular, ideological, and advising issues. Other topics included Teaching Strategies for the Cross-Cultural Classroom; Race, Class and Gender: Connections/Contradictions; Cognitive Learning/Teaching Styles in the Cross-Cultural Classroom; Cultural Pluralism and Esthetic Values; and Teaching/Assigning/Grading Writing in the Cross-Cultural Classroom.

On the whole, we feel that this project was a successful beginning in increasing faculty awareness about the wealth and inherent worth of cross-cultural materials available on America's racial groups and about the importance of incorporating them sensitively in classes throughout our increasingly multicultural university.

For readers who should like to know more about the details of our project, copies of our interim and final reports are available from the Chancellor's Office, Academic Program Improvement, California State University, 400 Golden Shore, Long Beach, CA 94080.

# CROSS-CULTURAL PERSPECTIVES IN SPEECH AND COMMUNICATION STUDIES:

## A SELECTIVE BIBLIOGRAPHY

by

Edith A. Folb

This bibliography is divided into the following sections:

- I. Rhetoric, Rhetorical Analysis and Criticism, Oratory
- II. Language, Culture, and Communication
- III. Social and Interpersonal Issues and Communication
- IV. The Media
- V. The Family
- VI. Women's Issues, Women's Communication
- VII. Pedagogy, Classroom Interaction, Curriculum Development
- VIII. Research Design and Methodology: Challenges to the Traditional White Paradigms
- IX. Literary Forms: Oral and Written
- X. Bibliographies and Reference Materials

Most of these categories are self-explanatory. I should point out, however, that the section on "Social and Interpersonal Issues and Communication" contains some important articles on race and racial oppression in America that provide essential background without directly addressing issues in Speech and Communication Studies. Unannotated items have not been examined. Entries with a star (*) in front of them were located in the Asian American Studies Library, Dwinelle Hall, University of California, Berkeley. Entries with a cross (+) in front of them were located in the Chicano Studies Library, Wheeler Hall, University of California, Berkeley.

This bibliography was prepared for the Chancellor's Maxigrant, CROSS-CULTURAL PERSPECTIVES IN THE CURRICULUM.

Project Director: Deborah Rosenfelt, Women's Studies, SFSU
Associate Project Director: Carol Lee Sancnez, Ethnic Studies and Women's Studies, SFSU

## RHETORIC, RHETORICAL ANALYSIS AND CRITICISM, ORATORY

Armstrong, Virginia I., edit. (1971). I Have Spoken: American History through the Voices of the Indians. Chicago: Swallow.

"This collection consists basically of Indian speeches transcribed by whites." It focuses primarily on Indian oratory of a non-ritualistic nature.

Bahr, Donald M. (1976). Pima and Papago Ritual Oratory: A Study of Three Texts. San Francisco: Indian Historian.

One of the least explored aspects of oral literature to receive critical/textual attention. "Bahr contrasts oratory with other genres of Pima preaching, song, and prose story-telling." Book includes bilingual texts, introductory essay on oratorical style and commentary comparing the three texts.

Baker, David N. (1974). "The Rhetorical Dimensions of Black Music: Past and Present." In Jack Daniel, edit., Black Communication. Pp. 3-27.

The author examines the various levels of both content and structure that communicate meaning to the listener. Contains an excellent selective bibliography of readings related to black music in America, listed topically and chronologically.

Borden, Karen Wells. (June, 1973). "Black Rhetoric in the 1960s: Sociohistorical Perspectives." J. of Black Studies. 3:4. Pp. 423-432

Borden, Karen Wells. (1972). "Persuasive Appeals of Imperialist and Anti-Imperialist Congressmen in the Debates on Philippine Independence 1912-1934." UCLA. Speech dissertation.

Bosmajian, Haig A. and H. Bosmajian, edits. (1969). The Rhetoric of the Civil Rights Movement. New York: Dickenson.

Boulware, Marcus H. (1969). The Oratory of Negro Leaders: 1900-1968. Westport, Connecticut: Negro University Press.

Brockriede, Wayne E. and Robert L. Scott, edits. (1969). The Rhetoric of Black Power. New York: Harper and Row.

Brownlow, Paul C. (December, 1972). "The Pulpit and Black America: 1865-1877." Quarterly Journal of Speech. 58:4. Pp. 431-440

Burgess, Parke. (April, 1968). "The Rhetoric of Black Power: A Moral Demand?" Quarterly Journal of Speech, no. 54. Pp 122-133.

"Chicano Rhetoric." Special Issue. (Summer, 1980). Western Journal of Speech Communication.

The issue is devoted to the rhetoric and politics of important figures in the Chicano movement: José Angel Gutiérrez, César Chávez, Bert Corona, Reies Tijerina. Also included are interviews with Tijerina and Corona. An additional article deals with significant themes and images in the poetry (and life experience) of the Chicano. Contains a wide collection of bibliographical references as well.

Courtright, John A. (March, 1974). "Rhetoric of the Gun: An Analysis of the Rhetorical Modifications of the Black Panther Party." J. of Black Studies. 4:3. Pp. 249-268.

Daniels, Lee A. (December, 1973). "The Political Career of Adam Clayton Powell: Paradigm and Paradox." J. of Black Studies. 4:2. Pp. 115-138.

Erickson, Keith V. (December, 1977). "Black Messiah: The Father Divine Peace Mission Movement." Quarterly Journal of Speech. 63:4. Pp.428-438.

Foner, Philip S., edit. (1972). The Voice of Black America. New York: Simon and Schuster.

Foner, Philip S., edit. (1970). The Black Panthers Speak. New York: J.B. Lippincott.

Foner, Philip, edit. (1970). W.E.B. DuBois Speaks: Speeches and Addresses 1890-1963. Vols. I and II. New York: Pathfinder Press.

Gliozzo, Charles A. (December, 1972). "John Jones and the Black Convention Movement, 1848-1856." J. of Black Studies. 3:2. Pp 227-236.

Golden, James L. and Richard Rieke. (1971). The Rhetoric of Black Americans. Columbus: Charles E. Merrill.

Gregg, Richard B., et al. (1972). "The Rhetoric of Black Power: A Street-level Interpretation." In Arthur L. Smith Language, Communication and Rhetoric in Black America. New York: Harper and Row.

Hammerback, John. (Summer, 1980). "An Interview with Bert Corona." The Western Journal of Speech Communication. V. 44. Pp. 214-220.

Hammerback, John C. and Richard J. Jensen. (Summer, 1980). "The Rhetorical Worlds of César Chávez and Reies Tijerina." The Western Journal of Speech Communication. Pp. 166-176.

Hawthorne, Lucia. (1974). "The Public Address of Black America." In Jack L. Daniel, edit., Black Communication. New York: Speech Communication Association publication. Pp. 54-66.

Author's basic thesis is that as long as racism exists in the United States, black public address will focus on some aspect of it. Speeches and literary works of the past and present are examined to point out that time hasn't altered the "timeless" issues associated with racism in regard to blacks. Selective, but important bibliography of black oratory.

Holt, Grace Sims. (1972). "Stylin' Outta the Black Pulpit." In Thomas Kochman, edit., Rappin' and Stylin' Out. Urbana: U. of Illinois Press. Pp. 189-204.

Excellent essay describing the form and function of the black church service. Comparisons are drawn between the style, content and audience involvement found in the church service and the secular speech.

Hymes, Dell. (1976-1977). "Discovering Oral Performance and Measured Verse in American Indian Narratives." New Literary History. Issue 8.

Important work on dramatistic nature of American Indian oral literature. In translation of traditional Chinookan narratives, Hymes finds that the structure of the narratives (which he calls "measured verse") is "divided into acts, scenes, verses, and lines." Stress is placed on the oral/performance nature of narrative, even those in printed form.

Jensen, Richard. (Summer, 1980). "An Interview With José Angel Gutiérrez." The Western Journal of Speech Communication. V. 44. Pp. 203-213.

Jensen, Richard J. and John C. Hammerback. (1981). "Henry B. Gonzalez: An Establishment View of the Chicano Movement." Unpublished paper.

Jensen, Richard J. and John C. Hammerback. (Summer, 1980). "Radical Nationalism Among Chicanos: The Rhetoric of José Angel Gutiérrez." The Western Journal of Speech Communication. V. 44. Pp. 191-202.

Kennicott, Patrick C. and Wayne E. Page. (October, 1971). "H. Rap Brown: The Cambridge Incident." Quarterly Journal of Speech. 56: 3. Pp. 325-334.

Kennicott, Patrick C. (September, 1970). "Black Persuaders in the Antislavery Movement." J. of Black Studies. 1:1. Pp. 5-20.

Larson, Charles U. (Spring, 1970). "The Trust Establishing Function of the Rhetoric of Black Power." Central States Speech J. Pp. 111-119
Pp. 111-119.

*Lewis, Albert L. (1963). "Sand-Lot Rhetoric: The Oratory of the Anti-Chinese Movement in Northern California, 1877-1882." U. of Oregon. Speech thesis.

Logue, Cal M. (December, 1976). "Rhetorical Ridicule of Reconstruction Blacks." Quarterly Journal of Speech. 62:4. Pp. 400-409.

"Oral Cultures and Oral Performances." Special Issue. New Literary History. Issue 8.

Issue devoted to the exploration of American Indian cultures and the oral dimensions of the narrative form among American Indian cultures in general and within specific tribes.

Pennington, Dorothy. (1980). "Guilt-Provocation: A Strategy in Black Rhetoric." In Molefi Kete and Asante and Abdulai S. Vandi, edits.,

Contemporary Black Thought. Beverly Hills: Sage Publications. Pp. 111-125.

Author examines the rhetorical strategy of guilt-provocation in the persuasive discourse and speeches of blacks. Selected speeches from black speakers are analyzed in terms of this persuasive dimension.

Powers, Lloyd D. (Summer, 1973). "Chicano Rhetoric: Some Basic Concepts." Southern Speech Journal. Vol. 38. Pp. 340-346.

Saunders, Thomas and Walter Peel, edits. (1976). Literature of the American Indian. Beverly Hills: Glencoe Press.

Section on American Indian oratory of the 1700s to the 1800s. Collection includes those speeches recorded at the time of presentation and preserved in the Congressional Record and Military Record.

Scott, Robert L. (September, 1970). "Rhetoric, Black Power, and Baldwin's Another Country." J. of Black Studies. 1:1. Pp. 21-34.

Sedano, Michael Victor. (Summer, 1980). "Chicanismo: A Rhetorical Analysis of Themes and Images of Selected Poetry From the Chicano Movement." The Western Journal of Speech Communication. V. 44. Pp. 177-190.

Shiffin, Steven H. (September, 1971). "The Rhetoric of Black Violence in the Antebellum Period: Henry Highland Garnet." J. of Black Studies. 2:1. Pp. 45-56.

Smith, Arthur L. (1972). Language, Communication, and Rhetoric in Black America. New York: Harper and Row.

Smith, Arthur L. (October 1970). "Socio-Historical Perspectives of Black Oratory." Quarterly Journal of Speech. 50:3. Pp. 264-269.

Smith, Arthur L. (Molefi Asante). (1969). Rhetoric of Black Revolution. Rockleigh, New Jersey: Allyn and Bacon.

Smith, Arthur L. and Stephen Robb, edits. (1971). The Voice of Black Rhetoric: Selections. Boston: Allyn and Bacon.

Starosta, William J. (Fall, 1979). "Roots for an Older Rhetorical Effectiveness in the Third World." The Western Journal of Speech Communication. 43:4. Pp. 278-287.

Tedlock, Dennis, edit. (1978). Finding the Center: Narrative Poetry of the Zuni Indians. Lincoln: U. of Nebraska Press.

Highly innovative work on narrative literature. "Tedlock uses special typography to enable one to read aloud the narratives in a manner approximating the original oral performances. His illuminating discussion of the performance context and his detailed notes provide a fine background for the stories."

Tedlock, Dennis. (1976-1977). "Toward an Oral Poetics." New Literary

History. Special Issue 8. Pp. 507-518.

In this article, "Tedlock urges that greater attention be paid to spoken performances (of American Indian narratives) because they contain . . . patterns . . . more typical of written poetry and song than of prose." The verbal performance aspect of the narrative is stressed.

Tedlock, Dennis. (1971). "On the Translation of Style in Oral Narrative." J. of American Folklore. V. 84. Pp. 114-137.

Tedlock focuses on primacy of the oral performance aspect of Indian narrative. "Tedlock presents examples from Zuni literature to demonstrate the importance of voice quality, pause, loudness, and other qualities of oral performance which indicate the structure of the narrative."

Thompson, Wayne N. (Spring, 1979). "Barbara Jordan's Keynote Address: The Juxtaposition of Contradictory Values." Central States Speech J., no. 3. Pp. 223-232.

Toelken, Barre. (1969). "The 'Pretty Language' of Yellowman: Genre, Mode, and Texture in Navajo Coyote Narratives." Genre. V. 2. Pp. 211-235.

Analysis of both oral performance and audience response in discussion of Navajo coyote myths.

Vanderwerth, W.C. (1972). Indian Oratory: Famous Speeches by Noted Indian Chieftains. New York: Ballantine Books.

Contains approximately 40 speeches from 1750s to early 1900s, including Chief Joseph's "I will fight no more forever," and Geronimo's "I was living peaceably."

Williams, Annette Powell. (1972). "Dynamics of a Black Audience." In Thomas Kochman, edit., Rappin' and Stylin' Out. Urbana: U. of Illinois Press. Pp. 101-106.

A brief overview of the nature of the black audience. Author indicates some of the differences between the black and white audience in terms of proxemics and attention and response to the speaker.

Williams, Jamye Coleman and McDonald Williams, edits. (1970). The Negro Speaks: The Rhetoric of Comtemporary Black Leaders. New York: Noble and Noble, Publishers.

Woodson, Carter G. (1969). Negro Orators and Their Orations. New York: Russell and Russell.

## LANGUAGE, CULTURE, AND COMMUNICATION

Abrahams, Roger D. (n.d.). "Toward a Black Rhetoric: Being a Survey of Afro-American Communication Styles and Role-Relationships." Texas Working Papers in Sociolinguistics. Working paper no. 15. 55 pages.

Author makes a case for black rhetoric (techniques and devices of persuasive communication) that differs significantly from that of whites. Various expressive roles and role relationships within black culture are explored in terms of the ways in which they affect persuasive behavior and communication.

Abrahams, Roger D. (1976). Talking Black. Rowley, Massachusetts: Newbury.

Abrahams, Roger D. (April, 1972). "The training of the man of words in talking sweet." Language in Society. 1:1. Pp. 15-29.

Author explores a specific dimension of black expressive speech sometimes referred to as "fancy talk," identified by the author as a "speaking variety close to oratorical standard English." Focus is on one Afro-American community in the West Indies as illustrative of this important social/ritual code of speaking, an expressive form that is also quite apparent in the speech communication of blacks in the United States.

Aguirre, Adalberto Jr. (Fall, 1980). "Toward an Index of Acceptability for Code Alternation: An Experimental Analysis." Aztlán. 11:2. Pp. 297-322.

The author focuses on the concept of code alternation (the juxtaposition of two grammatical systems within the same exchange/utterance). His goal is to discover if "code alternation and acceptability judgments are closely associated with fluent bilingual speakers." The conclusions seem to support an underlying grammar of code-switching and the possibility of "universal" forms of code-switching. Good, selective bibliography on bilingualism and code-switching.

Aguirre, Adalberto Jr. (Spring/Summer/Fall, 1979). "The Sociolinguistic Situation of Bilingual Chicano Adolescents in a California Border Town." Aztlán. V. 10. Pp. 55-68.

The author looks at the variations of language use, attitudes toward language use and language loyalty among 75 high school students living in an unnamed California border town. His preliminary findings indicate that there is a high degree of Spanish language loyalty for bilingual students. The ramifications for bilingual interaction and education are briefly discussed.

Anderson, Elijah. (1978). A Place on the Corner. U. of Chicago Press.

Andrews, Malachi and Paul T. Owens. (1973). Black Language. West Los Angeles: Seymour-Smith Publisher.

A very provocative and lively look at black vernacular language and lexical usage. The authors use the language and the lexicon they are exploring to explain "what's happening" in the language and the lives of black people in America. The book includes an annotated glossary of significant black words and phrases, with very "down home" definitions for terms.

Barker, George. (1970). *Pachuco, An American-Spanish Argot and its Social Function in Tucson, Arizona*. Tucson: U. of Arizona Press.

Overview of the function, context, and content of Pachuco as an argot of quasi-criminal youth groups in Arizona.

Barker, George C. (July-September, 1947). "Social Function of Language in a Mexican-American Community." *ACTA Americana*. V. 5. Pp. 185-202.

This classic monograph on the function of language in the life experience of a bilingual Latino community in the process of cultural change focuses on a community in Tuscon, Arizona, 60 miles from the Mexican border. The study explores the division of the social functions of language (e.g., within and beyond the family unit), the degree of congruity of the person's langauge behavior with her/his social relations and issues of group cohesion in the face of acculturation. Many of Barker's findings are still relevant today.

Basso, K.H. (1977). "'To Give Up on Words': Silence in Western Apache Culture." In Pier Giglioli, edit. *Language and Social Context*. New York: Penguin. Pp. 67-85.

Author focuses on the cultural interpretations assigned to silence among Western Apache of east-central Arizona. Using an ethnographic approach, the author classifies extended acts of silence and their meanings to the interactants. The hypotheses that emerge from the study are potentially applicable to silence behavior in other cultures.

*Bilingual/Bicultural Education*. (1974). Reference work. Asian American Studies Library. University of California, Berkeley.

Collection of essays, government papers,school district decisions, legal decisions related to bilingual/bicultural information. Includes specific information related to Asian-Americans.

Braddy, Haldeen. (December, 1960). "The Pachucos and Their Argot." *Southern Folklore Quarterly*. 24:4. Pp. 255-271.

History of the Pachucos as a cultural group and their distinct argot usage in the Southwest United States, especially El Paso. White racist overtones permeate study.

Burgest, David R. (September, 1973). "The Racist Use of the English Language." *Black Scholar*. Pp. 37-45.

Chan, Marjorie K.M. and Douglas W. Lee. (1981). "Chinatown Chinese: A Linguistic and Historical Re-evaluation." *Amerasia J*. 8:1. Pp.111-131.

The article is a response to an earlier, landmark article devoted to the

linguistic composition and social/historical context of the Chinese language in America, a long neglected field of inquiry. The authors attempt to understand "Chinatown Chinese" in a larger social, cultural and historical context than their predecessors, through building on their pioneer work. Areas addressed are the reality or mythology of a "Chinatown Chinese," the nature and role of the Chinese dialect(s) as an expression of ethnicity in Chinese America and the importance of language variation as a marker of ethnic/racial identification.

*Chong, Won Ho. (1972)."Communication and Acculturation: A Case Study of a Korean Ethnic Group in Los Angeles." U. of Iowa. Mass Communication dissertation.

Christian, Jane Macnab and Chester C. Christian, Jr. "Spanish Language and Culture in the Southwest." In Joshua A. Fishman, edit. Language Loyalty in the United States; The Maintenance and Perpetuation of Non-English Mother Tongues by American Ethnic and Religious Groups. The Hague: Mouton Press. Pp. 280-317.

Overview of the ways in which the nature and status of a culture's langauge reflects the nature and status of the cultural group. The language and culture of Spanish in the Southwest is explored in terms of the impact of Spanish colonialism, American conquest, patterns of immigration and migration, American institutions, and organizational efforts on the socio-cultural structure and langauge of Latinos in the Southwest United States.

Cole, Johnetta B. (June, 1970). "Culture: Negro, Black, and Nigger." The Black Scholar.

Condon, John. (Spring, 1980). "Chicano Styles of Communication." The Bridge. 5:30. Pp. 2-4.

Cooke, Benjamin G. (1972). "Nonverbal Communication Among Afro-Americans: an initial classification." In Thomas Kochman, edit. Rappin' and Stylin' Out. Urbana: U. of Illinois Press. Pp. 32-64.

The author utilizes Birdwhistell's classification of non-verbal behavior to analyze some significant aspects of black non-verbal communication: the giving and getting of skin, stances, styles of hair and clothing. The article includes illustrative pictures to accompany the text.

Dalby, David. (1969). Black Through White: Patterns of Communication in Africa and the New World. Bloomington: Indian U. Press.

Daniel, Jack. (Winter, 1972). "Toward an Ethnography of Afro-American Proverbial Usage." Black Lines Pp. 3-12.

Daniel, Jack and Geneva Smitherman. (February, 1976). "'How I Got Over': Communication Dynamics in the Black Community." Quarterly Journal of Speech. Pp. 26-39

deCoy, Robert H. (1967). The Nigger Bible. Los Angeles: Holloway House Publishing Company.

A highly provocative rhetorical/literary work which attempts to dis-

card traditional Judeo-Christian religion and "find and reveal the spiritual truths of being black" in the United States. The author both challenges the "bullshit" of white culture and religion and poses an alternative mythology. The work is written in high oratorical style, interlaced with vernacular. A tour de force with a powerful statement of a black metaphysics.

Dillard, J.L. (1977). Lexicon of Black English. New York: The Seabury Press.

Focuses on the historical, cultural and social roots of the black lexicon. Contains an extensive set of "Notes" that are not only explanatory of sections of the book text, but also contain multiple bibliographical references on black lexicon, e.g. social significance of terminology of sex and lovemeking, terminology of religion and the church, music, especially the blues, prostitution, gambling, narcotics, root work and conjure. This is in addition to a thirteen page, double-column bibliography concerned with black language, folklore, music, life and times.

Dillard, J.L. (1972). Black English: its history and usage in the United States. New York: Random House.

As a member of the so-called "Creolist School" of black language influence in this country, Dillard makes a case for the non-Anglican roots of black English in the United States.

Book contains an extensive bibliography that deals with the issues, controversies, ethnocentrism and racism surrounding the analysis and discussion of black English in the United States. The bibliography is divided into three areas of focus: "Studies of Black English;" "The Deprivation Controversy;" "Sources and General Background."

Dong, Lorraine and Marlon K. Hom. (1980). "Chinatown Chinese: The San Francisco Dialect." Amerasia J. 7:1. Pp. 1-30.

A first, landmark attempt to classify so-called "Chinatown Chinese". The orientation is linguistic and includes an extended lexicon of Chinatown Chinese, as well as important sayings and proverbs of the people. (See Chan and Lee's article for a critical review of Dong and Hom's work.)

Dundes, Alan, edit. (1973). Mother Wit from the Laughing Barrel: readings in the interpretation of Afro-American folklore. New Jersey: Prentice-Hall, Inc.

One of the best anthologies of Afro-American folklore. Contains many folklore references throughout the respective writings. Many of the articles are by black writers and provide a rich range of perspectives on black folklore, folk speech, verbal art, folk belief, humor, narrative and music. Also includes a helpful if somewhat dated section: "Suggestions for Further Reading in American Negro Folklore" (pp. 670-673).

Duran, Richard, edit. (1981). Latino Language and Communication Behavior.

V. 6 in Advances in Discourse Processes. New Jersey: ABLEX Publishing Corporation.

Excellent collection of articles on verbal strategies and code-switching in classroom, family and peer groups. Also, articles dealing with bilingualism and social interaction in home, community and schools.

Fanon, Frantz. (1967). "The Negro and Language." Black Skin, White Masks. New York: Grove Press, Inc.

Folb, Edith A. (1980). Runnin' Down Some Lines the language and culture of black teenages. Cambridge: Harvard University Press.

Folb, Edith. (1975). "Rappin' in the Black Vernacular." In David Spain, edit. The Human Experience: readings in sociocultural anthropology. Illinois: The Dorsey Press.

Exploration of the nature and function of black vernacular vocabulary within the urban context.

Folb, Edith A. (1973). "Black Vernacular Vocabulary: a study of intra/intercultural concerns and usage." Afro-American Studies Monograph Series. no. 5. UCLA: Center for Afro-American Studies.

Study examines the kind, direction and degree of vocabulary sharing among and between black and white teenagers living in the greater Los Angeles area. The base lexicon was generated from inner city black youths and administered to both black and white youths from various geographical and economic backgrounds. Ten areas of intra/intercultural concern and usage emerge from the study, e.g., acts of toughness, drugs and usage, verbal and physical forms of manipulation, sex and sex-related acts, etc. Monograph contains the 138 item lexicon used to test knowledge of terminology.

Gumperz, John J. (June, 1970). "Verbal Strategies in Multilingual Communication." Working paper no. 36. Language-Behavior Research Lab. University of California, Berkeley.

Overview of the verbal strategies and code-switching nature of bilectal and bilingual persons of color. Offers some explanation for how code-switching and communication strategy is bound to immediate context and cultural experiences that inform context. Critique of well-meaning teacher's appoach to the teaching of reading and how ethnocentrism effects that appoach.

Haskins, J. and H.F. Butts. (1973). The Psychology of Black Language. New York: Barnes and Noble.

Holt, Grace Sims. (1972). "Communication in Black Culture: The Other Side of Silence." Language Research Reports. no. 6. Pp. 51-84.

Johnson, Kenneth. (1976). "Black Kinesics: Some Non-Verbal Communication Patterns in the Black Culture." In Larry Samovar and Richard Porter,

edits. Intercultural Communication: a reader. Belmont, California: Wadsworth Publishing Company. Pp. 259-268.

Examines some of the distinctive characteristics of black non-verbal communication as it relates to eye contact, stance and walking. The suggestion is made that just as black language has its antecedents in African languages, so also do various aspects of non-verbal communicative behavior.

Kochman, Thomas. (1981). Black and White: Styles in Conflict. Chicago: The U. of Chicago Press.

Kochman explores the differences in communicative style between blacks and whites and how these differences can lead to conflict and embarrassment in a variety of everyday interracial encounters:in the classroom, at public meetings, on the street, etc. Author makes a strong case for the underlying and deep-seated cultural differences that account for these conflictive styles of interaction.

Kochman, Thomas. (1974). "Orality and Literacy as Factors of 'Black' and 'White' Communicative Behavior." International J. of the Sociology of Language. V. 3. The Hague: Mouton.

Article attempts to formulate hypotheses about the difference in communicative behavior manifested by mainstream whites when compared with non-mainstream peoples (e.g., people of color, poor whites, etc.).

He attempts to plot those aspects of the interactional process that have different, even opposite, meanings and values for the members of the respective cultural groups. He develops the concepts of "orality" and "literacy" as important markers of the respective cultural systems, rather than focus more narrowly on concepts of class, race or ethnicity as determinants.

Kochman, Thomas, edit. (1972). Rappin' and Stylin' Out:communication in black America. Urbana: U. of Illinois Press.

Still one of the best reference works on the communicative styles, strategies and forms employed by urban black Americans in their daily interactions. The contributors are mostly black and provide an insider's perspective on black communication. Essays are both popular and academic in form and content. Good bibliographical references cited by the respective authors.

Labov, William. (1972). Language in the Inner City: Studies in the Black English Vernacular. Philadelphia: U. of Pennsylvania Press.

Major, Clarence. (1970). Dictionary of Afro-American Slang. New York: International Publishers.

Black author's collection of black slang. Not especially current or reflective of new areas of experience. Most of the terms derived from the '30s-'50s. Still provides a useful historical perspective on black slang usage in the United States.

Mitchell-Kernan, Claudia. (1971). *Language Behavior in a Black Urban Community*. Monograph of the Language-Behavior Research Lab, 2. University of California, Berkeley.

An investigation of language usage in Oakland, California. The author, a black urban anthropologist, collected some of the first data on black females and their expressive behavior.

National Exploratory Conference on Chicano Sociolinguistics. *Proceedings of the National Exploratory Conference on Chicano Sociolinguistics*. Las Cruces, New Mexico: November 6-8, 1974. (February, 1976). ERIC.

North, Doris. (1973). "Folk Speech and Communication of the Black Disc Jockey." Master's thesis. University of California, Berkeley.

O'Donnell, Holly. (November/December, 1974). "Black Communicative Styles." *Elementary English*. Pp. 1091-1113.

+Ornstein, Jacob and R. Paul Murphy. (April, 1974). "Models and Approaches in Sociolinguistic Research on Language Diversity."

Provides an overview of contemporary sociolinguistic research and approaches to the study of linguistic diversity--especially as it relates to bilingualism and bidialectalism.

Peñalosa, Fernando. (1980). *Chicano Sociolinguistics*. Rowley, Massachusetts: Newbury House.

Author provides the first truly complete and comprehensive overview of sociolinguistic research on Chicanos. He synthesizes writings from a variety of viewpoints and of varying quality. He interprets them in the context of a conflict model of society. He also brings to bear his commitment to preserve the culture and language of the Chicano. It is a book to challenge mainstream sociolinguistic analysis of Chicano language use. Important book in the field.

Peñalosa, Fernando. (Spring, 1975). "Sociolinguistic Theory and the Chicano Community." *Aztlán*. 6:1. Pp.1-11.

Penalosa, Fernando. (Fall, 1972). "Chicano Multilingualism and Multiglossia." *Aztlán*. 3:2. Pp. 215-231.

Explores the truly multi-dialectal, multilingual nature of Chicano language usage. The point is made that Chicano children bring into the classroom multiple codes and levels of code-switching which potentially affect their classroom interactions, as well as learning. Teachers must come to understand and appreciate the various levels of langauge use operative in the Chicano community.

Sidran, Ben. (1971). *Black Talk*. New York: Holt, Rinehart and Winston.

Simmons, Gloria and Helene Hutchinson, edits. (1972). *Black Culture: Reading and Writing Black*. New York: Holt, Rinehart and Winston.

Smitherman, Geneva. (1977). *Talkin' and Testifyin': The Language of Black America*. Boston: Houghton Mifflin.

The author explores the grammar (phonology, syntax and lexicon) of black English in a unique and provocative way. Mixing standard usage with black vernacular usage, she effectively illuminates the points she is making by utilizing the form she is, in fact,examining She not only analyzes the linguistic elements of black English, but explains differences in usage that lead to misunderstandings between blacks and whites. She relies heavily on black culture and its African oral tradition for exploring and understanding black speech. Includes a bibliography of approximately 200 items related to black langauge, culture, communication, literature and education.

Smitherman, Geneva. (February, 1976; February, 1975; May, 1974; March, 1974). "Soul and Style." *English J*.

Smitherman, Geneva. (1975). *Black Language and Culture: Sounds of Soul*. New York: Harper and Row.

Smitherman, Geneva. (May/June, 1973). "White English in Blackface or, Who Do I Be?" *The Black Scholar*. Pp. 32-39.

A provocative look at the politics of white English usage and the inappropriateness of applying white standards of evaluation to black communication. She posits a black language model that includes the important stylistic dimensions of black communication often neglected in white analysis: the call and response pattern, rhythmics and vocal cadence, spontaneity of expression, "signifying" (verbal war), etc. She also draws comparisons between secular and sacred forms of black expression.

Smitherman, Geneva, (March, 1973). "'God Don't Never Change': Black English from a Black Perspective." *College English*. Pp. 828-833.

Stanbeck, Marsha Houston and W. Barnett Pearce. (February, 1981). "Talking to 'The Man'; Some Communication Strategies Used by Members of 'Subordinate' Social Groups." *Quarterly Journal of Speech*. 67:1. Pp. 21-30.

Tanaka, Ron. (Spring, 1976). "Culture, Communication and the Asian Movement in Perspective." *J. of Ethnic Studies*. 4:1. Pp. 37-52.

Taylor, Orlando and D. Ferguson. (1975). "A Study of Cross Cultural Communication between Blacks and Whites in the U.S. Army." *Linguistic Behavior*. Center for Applied Linguistics.Research Report 2.

Toliver-Weddington, Gloria. (December, 1973). "The Scope of Black English." *J. of Black Studies*. 4:2.

Watanabe, Colin. (Spring, 1972). "Culture and Communication: Self-Expression and the Asian American Experience." *Asian American Review*. University of California, Berkeley. Pp. 10-20.

Discussion of factors affecting Asian American college students' reading

and writing skills. Cultural influences, the Asian American experience, educational opportunities, Asian American communication patterns, classroom communication habits are investigated.

Williams, Robert, edit. (1975). Ebonics: The True Langauge of Black Folks. St. Louis: Institute of Black Studies.

Wolfram, Walt and Nora H. Clarke. (1971). Black-White Speech Relationships. Washington, D.C.: Cenetr for Applied Linguistics.

Wood, Carl O., Maik P. Zanna and Joel Cooper. (1974). "The Nonverbal Mediation of Self-Fulfilling Prophecies in Interracial Interaction." J. of Experimental Social Psychology. V. 10. Pp. 109-120.

## SOCIAL AND INTERPERSONAL ISSUES AND COMMUNICATION

Ahern, Wilbert. (Summer, 1976). "Assimilationist Racism: The Case of the 'Friends of the Indians.'" J. of Ethnic Studies. 4:2. Pp. 23-32.

Almaguer, Tomás. (Spring, 1971). "Toward the Study of Chicano Colonialism." Aztlán. 2:1. Pp. 7-22.

Author discusses the Chicano as a colonized subject and focuses on the economic aspects of Chicano colonialism in the United States.

Asante, Molefi and Peter A. Andersen. (September, 1973). "Transracial Communication and the Changing Image of Black Americans." J. of Black Studies. Pp. 69-81.

Kitano, Harry H.L. and Stanley Sue, edits. (1973). "Asian Americans: .A Success Story?" Special Issue. J. of Social Issues. 29:2.

Special edition examines two major areas: acceptance of Asian Americans in the United States and their psychological and interpersonal status. Within these broad categories are articles on the world of the elderly Asian, stereotyping, the "model minority" label assigned by whites, intermarriage and mental illness.

Blauner, Robert. (1970). "Colonialized and Immigrant Minorities." In Racial Oppression in America. New York: Harper and Row.

Bosmajian, Haig A. (Fall, 1978). "Freedom of Speech and the Language of Oppression." The Western Journal of Speech Communication. 42:4. Pp. 209-221.

Bosmajian, Haig A. (January, 1970). "The Langauge of White Racism." College English. Pp. 263-272.

Bruening, William H. (September, 1974). "Racism: A Philosophical Analysis of a Concept." J. of Black Studies. 5:1. Pp. 3-18.

Burk, Jerry L. (December, 1976). "The Effects of Ethnocentricism Upon Intercultural Communication." International and Intercultural Communication Annual. V. 3. Pp. 20-34.

*Conner, Hubert Sampson. (1973). "Language and Ethnicity: Critical Factors Mediating Evaluations of Job Competence." U. of Utah. Education dissertation.

Daniels, Roger and Spencer C. Olin, Jr. edits. (1972). Racism in California: a reader in the history of oppression. New York: The Macmillan Company.

Outstanding range of articles and essays dealing with the oppression and racism experienced by blacks, Asians, American Indians and Mexican Americans in the state of California. A number of the articles are written by people of color and recount some of the "sorry history of bigotry and murder and mass degradation" in the Golden State, ranging over such areas as the destruction of the California Indian to the

virulent anti-Chinese movement in California to the attack on the Zoot-suiters of the '40s to the internment of Japanese Americans during World War II.

Day, Beth. (1972). Sexual Life Between Blacks and Whites. New York: World.

Essien-Udom, E.U. (1964). Black Nationalism: A Search for Identity in America. Chicago: U. of Chicago Press.

* Evans, James L. (1967). "The Indian Savage, The Mexican Bandit, The Chinese Heathen--Three Popular Stereotypes." U. of Texas, Austin. English Dissertation.

France, Kenneth. (1973). "Effects of 'White' and of 'Black' Examiner Voices on IQ Scores of Children." Developmental Psychology. Pp. 144ff.

Grant, E. (1979). "An Afrocentric Communication Environment for Black Health Care." State University of New York, Buffalo. Doctoral dissertation.

* Jung, Marshall. (1974). "Organizational Performance in One American Chinatown: An Analysis of the Criteria Utilized by Organizations in Performance." U. of Pennsylvania. Social Work dissertation.

Kirk, R.C. (1979). "Honk if You're Fatalistic: Chicanos and the Problem of Anglo Stereotypy." In J.M. Henslin and L.T. Reynolds, edits. Social Problems in American Society, 3rd edit. Boston: Allyn and Bacon.

Labov, William and H.B. Pinkney, interviewees. (1980). "Allow 'Black English' in Schools? Pro and Con." U.S. News and World Report. Pp. 63-64.

Limón, José E. (Fall, 1973). "Stereotyping and Chicano Resistance: An Historical Dimension." Aztlán . 4:2 Pp. 257-270.

Overview of 50 years of Chicano resistance to Mexican stereotypes in political writings, films, drama and poetry of white Americans.

Madrid-Barela, Arturo. (Spring, 1973). "Towards an Understanding of the Chicano Experience." Aztlán. 4:1. Pp. 185-193.

Critical response to the Womack article, "The Chicanos." Author especially calls Womack to task for confusing ethnicity and race as essentially parallel, if not identical categories. Author makes a strong case for the Chicano as a racially oppressed group and the relationship of colonialization of cultural groups to matters of racial identity. A brief history of that colonialization at the hands of whites is recounted.

Marable, Manning. (April 11, 1981). "Beyond the Race-Class Dilemma." The Nation. Pp. 428-433.

Excellent and provocative analysis of racism in the United States as a systematic process of exploitation to sustain a capitalistic society.

Martin Luther King J., Etc. v. Ann Arbor School District. (1979).

as 473 F. Supp. 1371.

Landmark court decision regarding the recognition of a child's "home langauge" (in this instance, black English vernacular) as a factor potentially inhibiting the learning of standard English in the classroom. Decision focuses on providing equality of education to all children and sees linguistic equality as legal right.

Mbiti, John S. (1969). African Religions and Philosophies. New York: Doubleday.

Nichols, Harold J. (October, 1974). "The Prejudice against Native-American Drama from 1778-1830." Quarterly Journal of Speech. 60:3. Pp. 279-288.

Ogawa, Dennis Masaaki. (March, 1971). "Small-Group Communication Stereotypes of Black Americans." J. of Black Studies. 1:3. Pp. 273-281.

Ogawa, Dennis M. (1969). "Small Group Communication Stereotypes and Actual Communication Behavior of Japanese-Americans in Discussion." UCLA. Speech dissertation.

Peñalosa, Fernando. (Spring, 1970). "Toward an Operational Definition of the Mexican American." Aztlán. 1:1. Pp. 1-11.

Peñalosa, Fernando. (1963). "Class Consciousness and Social Mobility in a Mexican-American Community." University of California, Berkeley. Sociology dissertation.

Pious, Richard M., edit. (1973). Civil Rights and Liberties in the 1970's. New York: Random House.

Includes seven sections: "Racism," "Poverty," "Sexism," "Gay Liberation," "Corrections, " and "Surveillance", with reprints of speeches and essays by Shirley Chisholm (on ERA), Walter Mondale (on busing) and Gay Activists Alliance (on justice). Also includes abridged reprints of key court cases, e.g., Plessay v.Ferguson, Brown vs. Board of Education, Topeka, McConnell vs. Anderson and Baoitz vs. McCann.

Salazar, Ruben. (February 6, 1970). "Who Is a Chicano? And What Is It the Chicano Wants?" Los Angeles Times.

Sassen-Koob, Saskia. (Spring, 1973). "Non-Dominant Ethnic Populations as Part of Total Society: Chicanos in the United States." Aztlán. 4:1. Pp. 103-121.

Takaki, Ron. (Fall 1975-1980)."Comparative Analysis of Racism in U.S." Readings from Ethnic Studies 130. Asian American Library. University of California, Berkeley.

Excellent cross-section of readings on people of color and racism in America 1975-1980.

"The Politics of Langauge." Special section. J. of Communication. 29:2. Pp. 47-133.

Wander, Philip. (Autumn, 1977). "On the Meaning of 'Roots.'" J. of Communication. 27:4 Pp. 64-69.

Wong, Ling-chi. (Fall, 1974). "Lau v. Nichols: The Right of Limited-English-Speaking Students." Amerasia J. 2:2. Pp. 16-45.

Discussion of key U.S. Supreme Court decision regarding ruling that San Francisco school system illegally discriminated against some 1,800 non-English speaking Chinese American students by failing to help them overcome language handicap and thus denying them "a meaningful opportunity to participate in the public educational system."

The local and national significance of this landmark case is discussed as well as the background that led to the case.

Womack, John Jr. (August 31, 1972). "A Special Supplement: The Chicanos." New York Review.

An informative and hard-driving introduction to Chicanos by a white for other whites. Barela, his critic, has said of the article, "worthy of praise are his comprehensive, eminently readable synopses of the Chicano experience; his no-nonsense dismissal of the pretentious collections of readings which pass for anthologies of Chicano literature; his hardnosed critique of studies on the Chicano; his welcome puncturing of current Chicano myths; his sesitive treatment of the contributions of César Chávez and Ernesto Galarza." Limited by the Anglo view of the Chicano as one more ethnic minority, dissolving into the great melting pot.

Wong, Linda. (Summer, 1975). "The EstherLau Trial: A Case Study of Oppression and Sexism." Amerasia J. 3:1. Pp. 16-27.

Wynar, Lubomyr, R. (1975). Encyclopedic Dictionary of Ethnic Organizations in the U.S. Littleton, Colorado: Libraries Unlimited, Inc.

Provides entries for 1,475 organizations representing 73 ethnic and racial groups for the period 1973-1975.

## THE MEDIA

Asante, Molefi Kete. (1980). "Television's Impact on Black Children's Language: An Exploration." In Asante and Vandi, edits. Contemporary Black Thought. Beverly Hills: Sage Publications. Pp. 181-194.

Asante, M.K. (Autumn, 1976). "Television and Black Consciousness." J. of Communication. Pp. 137-141.

Asian Americans for Fair Media. (April, 1974). "Asian Images--A Message to the Media: A Handbook on the Asian Image in the U.S." Bridge. 3:2. Pp. 25-30.

Astor, Gerald. (November, 1974). "Minorities and the Media." Unpublished report. Ford Foundation, New York. Chicano Studies Library. University of California, Berkeley. 30 pages.

Brown, Lloyd W. (1974). "The Image-Makers: Black Rhetoric and White Media." In Jack Daniel, edit. Black Communication. N.Y.: SCA Pub. Pp. 28-41.

Author looks at "rhetoric" as inclusive of various expressive forms found in black culture: verbal, tonal improvisations, musical forms and physical mobility.

+Carrillo, Gloria A. (May, 1974). "The Television Media and the Chicanos--An Analysis." Unpublished senior thesis. University of California, Berkeley. Journalism.

Fine, Marlene G., Carolyn Anderson, and Gary Eckles. (Summer, 1979). "Black English on Black Situation Comedies." J. of Communication. 29:3. Pp. 21-29.

Farquhar, Judith and Mary L. Doi. (Fall, 1978). "BRUCE LEE vs. FU MANCHU: Kung Fu Films and Asian American Stereotypes in America." Bridge. 6:3. Pp. 23-40.

Howard, Juanita. (1980). "Media Technology and African-American Sociology." In Asante and Vandi, edits. Contemporary Black Thought, Pp. 165-180.

Critical look at the coercive pedagogical role of the media in portrayal of blacks in the United States. Reasons for the continued negative images of blacks in media are offered. Good bibliography on and by blacks in relation to various media.

Kaku, Michio. (February, 1974). "Media: Racism in the Comics." Bridge. 3:1. Pp. 24-29.

Lemon, Judith. (Autumn, 1977). "Women and Blacks on Prime-Time Television." J. of Communication. 27:4. Pp. 70-79.

Lewels Jr., Francisco J. (1974). The Uses of the Media by the Chicano Movement, A Study in Minority Access. New York: Praeger Publishers.

Martinez, Thomas M. (1971). "Advertisng and Racisim: The Case of the Mexican-American." Voices. Pp. 48-58.

Murphy, Sharon. (1974). *Other Voices: Black, Chicano, and American Indian Press*. Dayton, Ohio: Pflaum/Standard.

A review and analysis of Third World journalism and the press. Chapter Four, "Minority Press--Past and Present," provides especial insight into historical and sociocultural imperatives for a minority press in the United States.

+ Rendon, Armando and Domingo Nick Reyes. (1971). "Chicanos and the Mass Media." Washington, D.C. The National Mexican American Anti-Defamation Committee. Brown Position Paper Series, no. 1. 19 pages.

Ruhly, Sharon K. (December, 1974). "The Communication of Culture Through Film: Focus for Research." *The International and Intercultural Communication Annual*. V. 1. Pp. 44-52.

+ Schultz, Adele. (Summer, 1975). "In the Public Eye: Latinos in the Media." *Agenda: National Council of La Raza*. No. 9. Pp. 17-23.

Shankman, Arnold. (Summer, 1975). "The Image of Mexico and the Mexican-American in the Black Press." *J. of Ethnic Studies*. 3:2. Pp. 43-56.

Good overview with bibliography.

Wong, William. (Winter, 1977). "Asians and the San Francisco Media." *Bridge*. 5:4. Pp. 34-36.

Worth, Sol and John Adair. (1972). *Through Navajo Eyes: An Exploration in Film Communication and Anthropology*. Bloomington: Indiana University Press.

Looks at subtleties of Navajo personality and communicative process, as a group of six young Navajo men and women learn how to use the camera and produce a film.

Includes photo documentation and a bibliography.

## THE FAMILY

*Abbott, Kenneth Albert. (1970). "Cultural change, psychosocial functioning and the family: a case study in the Chinese-American community of San Francisco." University of California, Berkeley. Social Welfare dissertation.

"Asian American Family and Personality." (1975). Anthology. Compiled by Asian American Studies 150 workgroup. University of California, Berkeley. V. 2.

Eribes, Richard A. (Fall, 1979). "The Older Mexican: The Invisible Elderly." *Atzlán*. V. 10. Pp. 91-100.

Basically a demographic overview of the status of the older Mexican in the United States.

Gutman, H.G. (1976). *The Black Family in Slavery and Freedom, 1750-1925*. New York: Pantheon.

Harris, William G. (Winter, 1978). "Research on the Black Family: Mainstream and Dissenting Perspectives. *J. of Ethnic Studies*. 6:4.

Hill, R.B. (1972). *The Strength of Black Families*. New York: Emerson-Hall.

Lewis, Diane K. (Fall, 1975). "The Black Family: Socialization and Sex Roles." *Phylon*. 36:3.

Analysis of the differences between black and white child-rearing practices and sex role socialization. A strong case is made for the inappropriateness of applying white, middle-class standards of the family to the black family structure.

*Law, Timothy T. (1973). "Differential Childrearing Attitudes and Practices of Chinese-American Mothers." Claremont Graduate School. Social Psychology.

Lum, Rodger. (Fall, 1980). "Asian American Family and Personality." Reader for course. Asian American Studies 150. University of California, Berkeley.

Stack, Carol B. (1974). *All Our Kin: Strategies for Survival in a Black Community*. New York: Harper and Row.

Staples, R. edit. (1978). *The Black Family*. Belmont, California: Wadsworth.

TenHouten, Warren D. (May, 1970). "The Black Family: Myth and Reality." *Psychiatry*. 33:2.

Weiss, Melford S. (March/April 1972). "Why Suzie Wong Won't Date the Paragon of Family Virtue: A Study of Dating Habits of Chinese American Youths." *Bridge*. 1:4. Pp. 24-41.

Zinn, Maxine Baca. (Spring, 1975). "Political Familism Toward Sex Role Equality in Chicano Families." *Aztlan*. 6:1. Pp. 13-26.

## WOMEN'S ISSUES, WOMEN'S COMMUNICATION

"Asian American Women--part 1." (Winter, 1978). Special section. Bridge. 6:4. Pp. 16-54.

A wide range of issues related to the status and role of the Asian American woman in the United States are treated: the relationship of feminism to the needs of the Asian American woman, prostitution among Asian American women in the 19th Century, and a selection of poetry and prose by Asian Americam women. Also includes a selective, but rich bibliography on the Asian American woman.

"Asian American Women--part 2." (Spring, 1979). Special section. Bridge. 7:1. Pp. 9-49.

Continues the focus on Asian American women with articles on the invisibility of the Asian American woman, her "coming out" in the Asian community, dialogs with three Asian women and an extended section of poetry by and about the Asian American woman.

Foster, Frances S. (June, 1973). "Changing Concepts of the Black Woman." J. of Black Studies. 3:4. Pp. 433-454.

Green, Rayna. (Winter, 1980). "Native American Women." Review essay. Signs. 6:2. Pp. 248-267.

Excellent, comprehensive, contemporary review of literature on and by the Native American Woman. Green does a fine job of exposing the stereotypes, myths and whiteromance surrounding the image of the Native American woman, as she critically reviewsthe literature.

Kidwell, Clara Sue. (Fall, 1978). "The Power of Women in Three American Indian Societies." J. of Ethnic Studies. 6:3. Pp. 113-122.

Issue devoted to Symposium on Native American Studies.

Lerner, Gerda, edit. (1972). Black Women in White America. New York; Vintage Books.

Subtitled "a documentary history," this anthology of writings by and about black women's story in the United States is still one of the good, early collections.

Rodgers-Rose, La Frances, edit. (1980). The Black Woman. Beverly Hills. California: Sage Publications.

An all-black women's volume of articles examing her relationship to the black man, family, community, the political and educational systems and the economy. Contains a wide array of both topics and methodologies. Excellent bibliographical entries accompanying the respective articles.

Staples, R. (1977). The Black Woman in America. Chicago: Nelson-Hall.

## PEDAGOGY, CLASSROOM INTERACTION, CURRICULUM DEVELOPMENT

Abrahams, Roger, edit. (1972). *Language and Cultural Diversity in American Education*. Englewood Cliffs: Prentice-Hall.

Abrahams, Roger. (1972). "Black Culture in the Classroom." In Abrahams, edit. *Language and Cultural Diversity in the Classroom*.

Abrahams, Roger. (1972). "Talking Black in the Classroom." In Abrahams, edit. *Language and Cultural Diversity in the Classroom*.

*Anthony, Clara B. (1972). "Guide to Teaching Ethnic Fiction." Northwestern University. Education dissertation.

Bengelsdorf, Winnie. (1978). *Ethnic Studies in Higher Education*. New York: Arno Press.

Deals with bilingual/bicultural education in the United States.

"Black Language and Culture: Implications for Education." (Spring/Fall 1971). Special issue. *Florida Foreign Language Reporter*.

Cafferty, P.S.J. and C. Rivera-Martínez. (1981). *The Politics of Language: the dilemma of bilingual education for Puerto Ricans*. Boulder: Westview Press.

Cazden, Courtney, et al. (1972). *Functions of Language in the Classroom*. New York: Teachers College Press.

Daniel, Jack L., et al. (1974). "Teaching Afro-American Communication." In Jack L. Daniel, edit. *Black Communication*. Beverly Hills: Sage Publications. Pp. 42-53.

Author discusses new curricular philosophy in the teaching of an Afro-American communication course. Rejects white divisions within rhetoric and communication and the reductionism and cultural monism that informs them. Emphasis is placed on the interdisciplinary and complementary in curriculum development. Good article on the black perspective in the classroom.

DeStefano, J. (1973). *Language, Society and Education: A Profile of Black English*. Worthington, Ohio: Jones Publishing Company.

Ever, Larry. (1975). "Native American Oral Literatures in the College English Classroom: An Omaha Example." *College English*. Pp. 649-662.

Focuses on a neglected area of scholarly and pedagogical attention: the teaching of American oral literatures. Ever discusses "how to use an Omaha Culture Hero myth as a means of teaching students the basic elements of Native American oral narratives."

Gumperz, John J. and Jenny C. Gumperz (n.d.). "The Communicative Basis of Language Problems in Education." Unpublished paper. University of California, Berkeley.

Author argues that study of the language patterns of racial minorities in the United States does not address real problem of communication as related to context, experience, different cultural norms and expectations.

Haro, Carlos M. (Spring/Summer/Fall 1977). "Thematic Issue: Education and the Chicano." Special edition. Aztlán. V. 8. (Double issue).

Institute of the Black World, edit. (1974). Education and Black Struggle: Notes from the Colonized World. Cambridge: Harvard Educational Review. Mongraph no. 2.

Kochman, Thomas. (1981). "Classroom Modalities." In Thomas Kochman. Black and White Styles in Conflict. Chicago: U. of Chicago Press. Pp. 16-42.

Author highlights the different styles of interaction evidenced by blacks and whites in the classroom. Utilizing his own experience as a teacher in a multiracial classroom and the experiences of his students, he shows how the reserve instilled in white students is at odds with the self-expression and assertion encouraged in blacks, e.g., blacks are suspicious of whites' reluctance to express an opinion; whites find blacks excessively argumentative.

*Maslog, Crispin Chio. (1967). Filipino and Indian Students' Images of Each Other, And of the U.S. U. of Minnesota. Journalism dissertation.

Massey, Grace Carroll, et al. (November, 1975). "Racism Without Racists: Institutional Racism in Urban Schools." Black Scholar. V. 8. Pp. 10-19.

Michaelis, William J. (1980). Black American Vernacular Vocabulary: Cultural Insights and Educational Applications. University of California, Berkeley. Education dissertation.

The primary goals of this impressive dissertation are to examine insights into black culture as they emerge from the study of one significant aspect of black communication--vernacular vocabulary, and to suggest how this vocabulary might be used in a practical, educational sense, especially with low income youth immersed in street culture. Educational application of the review of some 2,000 vocabulary items is made in areas of teacher training, issues related to black culture, black English and reading "failure", including questions about different learning styles. Author develops two practical models for reading-language arts instruction, as well as sample exercises, play, game, multisensory activities utilizing the vernacular.

Michaelis is presently a lecturer at San Francisco State University in Recreation and Leisure Studies.

Moore, Carl. (June, 1972). "A Course in the Rhetoric of Black Power." J. of Black Studies. 2:4. Pp. 511-516.

Author discusses the design and outcome of a college course devoted to the study of black power rhetoric.

Paznik, D. (1976). "The Artistic Dimensions of Black English: a disclosure model and its implications for curriculum and instruction." Doctoral dissertation. Columbia University Teachers College. Dissertation Abstracts International, 1976, 37, 1377A (U. Microfilms No. 76-2, 031).

Rendon, Armondo. (1975). "Chicano Periodicals as Classroom Resources." Special issue on Chicano materials. Interracial Books for Children Bulletin. 5:7,8. Pp. 1,2.

Rosenthal, Robert and Lenore Jacobson. (1968). Pygmalion in the Classroom: Teacher Expectation and Pupil's Intellectual Ability. New York: Holt, Rinehart and Winston.

Smitherman, Geneva. (1969). "A Comparison of the Oral and Written Styles of a Group of Inner-City Black Students." U. of Michigan. Dissertation.

Yingling, Julie M. (1982). "A Dramatistic Analysis of the Bilingual Education Act: The Ethics of Spoken Language Development." Paper to be presented at the Western States Communication Convention. February, 1982. Denver, Colorado.

An excellent application of Burke's dramatistic paradigm to a critical analysis of the Bilingual Education Act of 1974. The analysis uncovers the conflicts and contradictions embedded in the Act. The ramifications of the Act in the education of bilingual students is also examined in this unique application of Kenneth Burke's work.

## RESEARCH DESIGN AND METHODOLOGY: CHALLENGES TO THE TRADITIONAL WHITE PARADIGMS

Aguilar, J.L. (1981). "Insider Research: an ethnography of a debate." In D.A. Messerschmidt, edit. Anthropologists at Home in North America. Cambridge: Cambridge University Press.

Appiah, M.K. (1979). "Ojyeame: an integrative model of communication." State University of New York, Buffalo. Doctoral dissertation.

Explores the integrative function of communication as the author examines the Okyeame as a facilitator between the state (the king) in Akan society and the people, a person who integrates and holds the society together. This model departs from traditional views of communication.

Asante, Molefi Kete and Abdulai S. Vandi, edits. (1980). Contemporary Black Thought: alternative analyses in social and behavioral science. Beverly Hills: Sage Publications.

A solid and thought-provoking collection of original essays by a wide range of black scholars that presents alternative views to the "Eurocentric conceptualization of behavioral and social sciences."

The articles are of both a practical and theoretical nature and explore the areas of communication and culture, psychology, sociology, history and education as they relate to the black experience in white America.

Asante, Molefi K. (1980). Afrocentricity: The Theory of Social Change. Buffalo: Amulefi Publishing.

Asuncion-Landé, Nobleza, edit. (1978). Ethical Perspectives and Critical Issues in Intercultural Communication. Virginia:Sp. Commun. Assoc. Pub.

This publication is the product of an interdisciplinary conference on "Ethics, Responsibility and Standards in Intercultural Communication Education, Training and Research." Given the widespread interactional capabilities and distribution of information now possible between cultures, there is an increased need to examine the nature of those interactions and the kinds and directions of informational distribution. Questions such as whose standards and values prevail in intercultural interaction, the imbalances in distribution of information between industrialized and less industrialized peoples, the ethics of conducting fieldwork are some of the issues raised in this collection of papers.

Baldwin, Joseph A. (1980). "The Psychology of Oppression." In Molefi Kete Asante and Abdulai S. Vandi, edits. Contemporary Black Thought. Beverly Hills: Sage Publications. Pp. 95-110.

Author offers a strong critique of the manner in which white Euro-American cosmology and definitional systems have been imposed on Afro-Americans and have generated a variety of "incarcerations" of Africans, e.g., redefining social realities for blacks, creating "ego-hurdles" for blacks, promoting misorientation toward one's own black cosmology. Resistance to "psychological genocide" is called for by the author.

Baratz, Joan and Stephen. (1972). "Black Culture on Black Terms; a rejection of the social pathology model." In Thomas Kochman, edit. Rappin' and Stylin' Out. Urbana: U. of Illinois Press. Pp. 3-16.

Authors portray the ethnocentricism within the social sciences when dealing with the Afro-American. The article extensively reevaluates "how social science has and has not dealt with black behavior and culture." Content and approach is grounded in the "New Social Science" that rejectsthe white ethnocentric view of behavior and culture. Good overview of this point of view and its specific relationship to black culture.

Cuellar, José B. (Spring, 1981). "Social Science Research in the U.S. Mexican Community: A Case Study." Atzlán. 12:1. Pp. 1-22.

Review of new Chicano social science research and the special concerns and issues it addresses and the nature of the questions to be asked through research.

Daniel, Jack L., edit. (1974). Black Communication: Dimensions of Research and Instruction. New York: Speech Communication Association publication.

This volume of original essays represents the collective thought of established authorities in the area of black communication directed toward devising guidelines and parameters in black communication research and developing curricular materials for courses in black communication based on current knowledge and resources. The individual essays deal with a variety of teaching and research areas and issues: rhetorical dimensions of black music, the media and black people, African world view and its effect on African discourse, theoretical and research issues in black communication, etc. Useful overview of the state of the art.

Daniel, Jack L. (1974). "Introduction." In Jack L. Daniel, edit. Black Communication. Beverly Hills: Sage Publications. Pp. ix-xiv.

In this introductory essay, the author points out the necessity for scholars and educators (especially blacks) to align themselves with the people one studies or instructs--in this instance blacks. A definition of "black" communication is offered that is not equated with color, but with a constellation of African traditions and precepts that inform black world view.

Folb, Edith A. (1982). "Who's Got the Room at the Top? Issues in Dominance and Non-Dominance in Intracultural Communication." In Larry Samovar and Richard Porter, edits. Intercultural Communication: a reader. Third edition. Belmont, California: Wadsworth Publishing Company.

Author raises a variety of issues that affect intracultural communication: degree of visibility or invisibility one has within a culture, the concept of dominance and power versus numbers in the maintenance and control of culture, the linkage between colonialization of racial groups, and other groups such as women, the disabled and the aged, and its effect on communicative behavior, the United States as a colonial power, etc. The paradigm that emerges from the discussion is suggestive of one way of framing and analyzing intracultural communicative behavior.

Kim, Choong Soon. (1977). An Asian Anthropologist in the South: Field Experiences with Blacks, Indians, and Whites.

A native Korean provides excellent insight into the pluralistic nature of Southern culture. Educated as an anthropologist in Korea and the American South, he recounts his ethnographic experiences as a foreigner researching "alien" culture.

King, L.M., et al., edits. (1976). African Philosophy: Assumptions and Paradigms for Research on Black Persons. Los Angeles: Fanon Center.

Ladner, Joyce. (1973). Death of White Sociology. New York: Random House.

Lewis, Diane. (December, 1973). "Anthropology and Colonialism." Current Anthropology. 14:5. Pp. 581-602.

Excellent, incisive critique of Euro-centricism that invariably affects the white social sciences. Topical areas covered in this exploration of the colonist mentality in doing field research is the actual colonial context (literal and psychological) of fieldwork, the relationship of anthropology to perpetuating colonial racism, the ethnocentricism implicit in the role of anthropologist as "objective" outsider, and a reasoned argument for the anthropologist as insider--studying one's own people. Also includes a wide and diverse range of responses to the article by scholars and educators. One of the best, concise works out of "New Social Science" school of inquiry.

Martínez, Oscar J. (Fall/Spring/Summer 1978). "Chicano Oral History: Status and Prospects, Aztlán. V. 9. Pp. 119-131.

Discusses current status of Chicano oral history as a field of scholarly investigation. Also comments on some of the research opportunities, and provides information regarding Chicano holdings of various oral history programs in the United States.

McLemore, Leslie Burl. (March, 1972). "Toward a Theory of Black Politics--The Black and Ethnic Models Revisited: a research note." J. of Black Studies. 2:3. Pp. 323-332.

McWhorter, Gerald. (December, 1969). "Ideology of a Black Social Science." Black Scholar. Pp. 28-35.

Muñoz, Carlos. (Fall, 1970). "Toward a Chicano Perspective of Political Analysis." Aztlán. 1:2. Pp. 15-26.

Rocco, Raymond A. (Fall, 1970). "The Chicano in the Social Sciences: Traditional Concepts, Myths, and Images." Aztlán. 1:2. Pp. 75-98.

Looks at problems and issues arising in study of the Mexican-American

and critiques white research done. Also calls into question the conceptual frameworks being used by social scientists.

Rogers, Everett M. (Winter, 1978). "The Rise and Fall of the Dominant Paradigm." J. of Communication. 28:1. Pp. 64-69.

Suzuki, Bob H. (November, 1977). "Education and the Socialization of Asian Americans: A Revisionist Analysis of the 'Model Minority' Thesis." Amerasia J. 4:2. Pp. 23-52.

Takaki, Ronald. (n.d.). "The Myth of Ethnicity Scholarship and the Anti-Affirmative Action Backlash." Unpublished manuscript. University of California, Berkeley. Department of Ethnic Studies.

Tanaka, Ronald. (1977). "Towards a Systems Analysis of Ethnic Minority Literature." J. of Ethnic Studies. 6:1. Pp. 49-61.

Valentine, Charles A. (1968). Culture and Poverty: critique and counter-proposals. Chicago: U. of Chicago Press.

Still one of the best set of essays on the ethnocentric, racist approach to the study and understanding of black culture as practiced by both white and black scholars.

Vandi, Abdulai. (1980). "The Murruya: An Afrocentric Model of Communication and Development." Paper. Presented at the 30th Annual Conference of the Intercultural Communication Association, Acapulco, Mexico.

Williams, Ronald. (1974). "Black Communication Research: The Struggle to Know, the Struggle to Survive." In Jack L. Daniel., edit. Black Communication. New York: Speech Communication Association publication. Pp. 160-168.

Condemnation of white scholarship on black language. Author criticizes the contexts whites choose to explore, e.g., the "streets" and the language of the streets. The article is directed to the black communication scholar whom the author sees as forced to work within the white's social science framework--the ground chosen for him/her by white society--and his/her struggle to know, acknowledge and write about the communicative behavior of his/her own people. Instructional for both black and white communication scholars.

## LITERARY FORMS: ORAL AND WRITTEN

Abrahams, Roger D. (1963/1970). Deep Down in the Jungle:negro narrative folklore from the streets of Philadelphia. Chicago: Aldine Publishing Company.

An important descriptive and interpretive work on a significant dimension of black oral literature: narratives. This book includes not only an analysis of the toasts (oral epic poems) and jokes and heroes that populate black oral literature, but description and interpretation of the performance context (participants and audience) in which the narratives and jokes unfold.

Albi, F.E. and Margaret Nieta, edits. (1975). Signs and Songs of Aztlán; New Anthology of Chicano Literature. Bakersfield: Universal Press.

Allen, Paula Gunn. (1975). "The Sacred Hoop: A Contemporary Indian Perspective on American Indian Literature." In A. Chapman, edit. Literature of the American Indian. New York: Meridian.

Exquisite analysis of American Indian literature as seen through the eyes of this American Indian poet. One of the most informative and moving explications of the American Indian world view, as revealed through an examination of Indian myth, ritual and song.

Bierhorst, John, edit. (1976). The Red Swan: Myths and Tales of the American Indians. New York: Farrar.

Includes and distinguishes between myths (generally of a sacred nature) and tales (generally of a non-sacred nature). Contains narratives from both North and South America. Also includes editor's introduction "outlining psychoanalytical and structural approaches to interpretations and notes on the text."

Bierhorst, John, edit. (1971). In the Trail of the Wind: American Indian Poems and Ritual Orations. New York: Farrar.

Volume includes a variety of selections from several geographical and tribal contexts.

Bruce-Novoa, Juan. (1980). Chicano Authors: Inquiry by Interview. Austin: U. of Texas Press.

Butterfield, Stephen. (1977). Black Autobiography in America. Massachusetts: U. of Massachusetts Press.

A strong political consciousness is brought to the analysis of the genre.

Chin, Frank, et al., edits. (1975). AIIIEEEEE! An Anthology of Asian American Writers. New York: Doubleday.

Curtis (Burlin), Natalie, edit. (1968). The Indians' Book: Songs and Legends of the American Indians. New York: Dover.

Excellent anthology, complete with careful notes, bilingual texts and musical transcriptions. Volume also includes relevent myths and tales. The songs are arranged by cultural area and/or tribe. The song is seen as an important genre of oral literature.

Garza, Roberto. (1977). Contemporary Chicano Theatre. Notre Dame, Indiana: U. of Notre Dame Press.

Sampling of "typical" Chicano theatre, with introductory chapter on historical antecedents to Chicano theatre. Also includes biographical notes on various authors.

Hall, Edwin. (1975). The Eskimo Storyteller: Folktales from Noatak Alaska.

Collection of folktales told to Hall by elderly Noatak Eskimos in 1965. Almost 200 stories are included.

Hsin-Fu Wond, David, edit. (1974). Asian American Heritage: An Anthology of Prose and Poetry. New York: Washington Square Press.

Huerta, Jorge A., edit. (1973). El Teatro de la Esperanza: An Anthology of Chicano Theatre. Goleta: El Teatro de la Esperanza Inc.

Huerta, Jorge A. (Fall, 1971). "Chicano Teatro: A Background." Aztlán. 2:2. Pp. 63-78.

Examination of the Chicano theatre, especially that of the United Farm Workers and that emerging in the Southwest United States. The historical and cultural roots of the theatre are also explored. Includes small, but informative, bibliography.

Jackson, Bruce. (1974). "Get Your Ass in the Water and Swim Like Me." Narrative Poetry from Black Oral Tradition. Cambridge: Harvard University Press.

As the sub-title suggests, this is a collection of narrative poetry ("toasts") so much a part of the black culture. Drawn from a variety of sources: jail, hobo tradition, popular poetry books, the street, prison, this is the first large collection of toasts to be printed. Some of those included are in print for the first time; also includes previously unpublished toasts about women and from a woman's point of view. Rich display of black vernacular language in action. A record accompanies the book, so that the teacher can use it in the classroom to demonstrate the oral nature of the toast.

Lester, Julius. (1969). Black Folktales. New York: Grove Press.

Menez, Herminia Quimpo. (1973). "Folkloric Communication Among Filipinos

in California." U. of Pennsylvania. Folklore dissertation.

Morton, Carlos. (December, 1974). "The Teatro Campesino." The Drama Review. 18:4. Pp. 71-76.

Mowe,George and W. Scott Nobles. (April, 1972). "James Baldwin's Message for White America." Quarterly Journal of Speech. 58:2. Pp. 142-151.

Muraskin, William. (March, 1971). "An Alienated Elite: Short Stories in The Crisis, 1910-1950." J. of Black Studies. 1:3. Pp. 282-305.

Norman, Howard A., trans. (1976). The Wishing Bone Cycle: Narrative Poems of the Swampy Cree. New York: Stonehill.

"An imaginative modern rendering of oral narratives . . . .Norman's translations capture the conversational tone..of Cree Storytelling."

Oliver, William I , edit. and trans. (1971). Voices of Change in the Spanish American Theatre: an anthology. Austin: U. of Texas Press.

"Poetry: An Asian American Perspective." Bridge. 3:6. Pp. 26-31.

Portion of the issue is devoted to contemporary Asian American poetry and world view.

Radford, Frederick L. (February, 1971). "The Journey towards Castration: Interracial Sexual Stereotypes in Ellison's Invisible Man." J. of American Studies. 4:2. Pp. 227-232.

Ramsey, Jarold, compiler. (1977). Coyote Was Going There. Seattle: U. of Washington Press.

Covers myths and tales of Pacific Northwest tribes, i.e., Oregon tribes. Includes comprehensive notes and bibliographical references.

Rolmer, Kenneth M. (Summer, 1977). "Bear and Elk: The Nature(s) of Contemporary Indian Poetry." J. of Ethnic Studies. 5:2. Pp. 69-80.

Smitherman, Geneva. (October, 1973). "The Power of the Rap: The Black Idiom and the New Black Poetry." Twentieth Century Literature. Pp. 259-274.

Sommers, Joseph and Tomás Ybarra-Frausto. (1979). Modern Chicano Writers: A Collection of Critical Essays. Englewood Cliffs, New Jersey: Prentice-Hall.

The majority of review essays are by Chicanos/Latinos. Includes critical reviews of the narrative, poetry, theatre, with conceptual framework section.

"Special Feature: Asian American Children's Writing." (August, 1975). Bridge. 3:6. Pp. 6-25.

"Special Issue--Asian-American Literature." (1976). Amerasia J. 3:2. Pp. 1-114.

Thompson, Stith, edit. (1966). Tales of the North American Indians. Bloomington: Indiana University Press.

Considered one of the best resources/collection of oral literature for classroom use. Organized around myth motifs developed by the editor, it provides a fine introduction to the major themes in Indian mythology. Editor includes "detailed notes on the backgrounds to stories and on the relationship of an individual story to similar ones in other tribes."

Tisdale, Celes, edit. (1974). We Be Poetin'. Buffalo, New York: We the People Publications, Inc.

Wepman, Dennis, et al., compilers. (1976). The Life: the lore and folk poetry of the black hustler. Pennsylvania: U. of Pennsylvania Press.

Contains an introduction to the material, a varied collection of toasts (narratives, boasts and precepts), some of which are not found elsewhere. A limited, but representative annotated bibliography of black narrative, oral folklore is included.

*Willey, Michael L. (1973). "The Debt to Minority Literature: Images of Change and Action in Recent White Literature." U. of Nebraska, Lincoln. English dissertation.

## BIBLIOGRAPHIES AND REFERENCE MATERIALS

+Alcantra, Ruben. (n.d.). A Bibliography on Filipinos. Unpublished paper. Asian Studies Library University of California, Berkeley. 56 pages.

*Belotta, John. (1972). Bibliography of psychological and educational research on Asians in America. Unpublished paper. Asian Studies Library. 12 pages.

Brasch, Ila. (1974). A Comprehensive Annotative Bibliography of America Black English. Baton Rouge: Lousiana State University Press.

Brumble, David H. III, compiler. (1981). Annotated Bibliography of American Indian Bibliographies[sic]. Lincoln: U. of Nebraska Press.

Only bibliographical reference source for this genre. (Note mistake in title citation. Should read "autobiography"). Author "decribes the individual works and comments on the degree of editorial intrusion, gives biographical information about the subject of the autobiography, and provides indices to tribes.

*Bryant, et al., (1969-1975). Bibliography of Asian Studies. Ann Arbor, Michigan: Association for Asian Studies, Inc. Asian Studies Library. University of California, Berkeley.

+Cabello-Argandoña, et al., compilers. (1975). The Chicana: a comprehensive bibliographic study. Introduction by Roberto Peter Haro. Chicano Studies Center. UCLA.

Annotated bibliography which covers wide range of areas including the Chicana and the women's movement, family, marriage and sex roles, social conditions, culture and cultural process, and folk culture. Also listing of films on Chicanas.

+"Chicano Periodical Index (1967-1978)." (1981).

List of Selected periodicals (culmulative index).

*Connor, John W. (1977). Japanese Culture in the United State of America: an annotated bibliography. Sacramento: Cross Cultural Resource Center. Asian Studies Library. University of California, Berkeley. 31 pages.

*DeWitt, Howard. (1976). Anti-Filipino movements in California: a history, bibliography and study guide. San Francisco: R. and E. Research Associates. Asian Studies Library. University of California, Berkeley.

*Doi, Mary L. (1981). Pacific/Asian American research: an annotated bibliography. Chicago: Pacific/Asian American Mental Health Research Ct. Asian Studies Library. University of Califronia, Berkeley.

+Duran, Patricia H. (1973). The Chicana: A Preliminary Bibliographical

Study. Chicano Studies Center. UCLA.

Work related to Chicana in particular and women in general. Areas covered are diverse: criminality, women's movement, childrearing, etc. No reference to Chicana in creative literature. Broad scope, no annotations.

*Fujimoto, Isao, et al., edits. (1971). Asians in America: A Selected Annotated Bibliography. Working Publication no. 5. Asian American Research Project. Asian American Studies Division, Department of Applied Behavioral Sciences. University of California, Davis. Asian Studies Library. University of California, Berkeley. 295 pages.

Surveys primary resources in Asian American Studies in a concise and very usable way.

+Gómez-Quiñones and Alberto Camarillo, compilers. (1974). Selected Bibliography for Chicano Studies. Aztlán Publications. Chicano Studies Center. UCLA.

Hoopes, David S. and Paul Ventura. (1979). Intercultural Sourcebook: cross-cultural training methodologies. Illinois: Intercultural Network, Inc. Publication of SIETAR.

*Ichioka, Yuji, et al. (1974). A Buried Past: an annotated bibliography of the Japanese American Research Project Collection. Berkeley: UC Press. 22 listings.

Index to the Bobbs-Merrill reprint series in Black Studies. (1970-1971). The Bobbs-Merrill College Division. Subsidary of Howard W. Sams and Company, Inc. Indiana.

Jacobs, Sue-Ellen, compiler. (1971). "Bibliography." Women in Cross-Cultural Perspective: a preliminary sourcebook. U. of Illinois: Department of Urban andRegional Planning. 167 pages.

*Kitano, Harry H.L. (1971). Asian Americans: an annotated bibliography. Asian American Studies Center. UCLA. 76 pages.

*Kobayashi, Vivian, coord., et al. (1979). Asian Languages Library Materials: Chinese, Pilipino, Vietnamese Bibliographies. Santa Barbara: California Ethnic Services Task Force. Asian American Library. University of California, Berkeley. 178 pages.

+ La Mujer Chicana: An Annotated Bibliography. (1976). Austin, Texas: Chicano Research and Learning Center. Chicano Studies Library. University of California, Berkeley.

A comprehensive bibliography that includes references on Chicana publications, feminism, health, history, labor and employment, culture, family, machismo, politics, social issues, and Third World women in general.

Liu, John M., compiler. (1979). "1979 Selected Bibliography." Amerasia J. 6:2. Pp. 105-120.

1979 selected bibliography on Asian Americans. A regular feature of Amerasia Journal, this year-end bibliography documents the new Asian immigrants now coming to the United States (Vietnamese-Indochinese, the Asian Indian), as well as established groups.

Miller,Wayne C. (1977). A Comprehensive Bibliography for the Study of America Minorities. 3 volumes. New York: New York University Press.

Extensive survey of ethnic studies literature. Limited to English language materials.

*Norell, Irene P. (1976). Literature of the Filipino-American in the U.S.: a selective and annotated bibliography. San Francisco: R. and E. Research Association. Asian American Studies Library. University of California, Berkeley. 83 pages.

*Ong, Paul. (1974). Theses and dissertations on Asians in the U.S. Asian American Studies. University of California, Davis. Asian American Studies Library. University of California, Berkeley. 113 pages.

+Robinson, Barbara J. and Cordell J. Robinson. (1980). The Mexican American: A Critical Guide to Research Aids. Greenwich, Connecticut: Jai Press.

Critical, annotated review of some 2,000 items from 1974-1978. Focuses on the 20th Century experience of the Mexican American in the U.S.

+Roybal, Rose Marie, Marcella Cordova and Jessica Luna (1973). Bibliography On the Chicana. Denver, Colorado.

Annotated and selective bibliography by and about Chicanas on various subjects.

Ruoff, A. LaVonne Brown. (n.d.). "Scholarship in American Indian Literatures: A Review Essay." To be published paper. Dept. of English. U. of Illinois, Chicago Circle.

Most comprehensive and contemporary review of American Indian literary forms. Descriptive and critical information is provided. Sections devoted to oral literatures and biographies (oral and written) are of particular note for the performance aspect of our discipline.

*Sanchez, Alberto R., compiler. (1977). Chinese Culture in the United States of America: an annotated bibliography. Sacramento: Cross Cultural resource Center. California State University, Sacramento. Asian American Studies Library. University of California, Berkeley.

+Schlachter, Gail Ann and Donna Belli, edits. (1977). Minorities and Women: A Guide to Reference Literature in the Social Sciences. Reference Service Press.

References include sources on people of color and women in the United States. Included are studies, research reports, general histories, individual biographies, etc. Focuses on four major racial groups in United States, as well as women.

Extensive annotation provided for each entry.

+ Talbot, Jane Mitchell and Gilbert R. Cruz. (1973). *A Comprehensive Chicano Bibliography* 1960-1972. Austin: Jenkins Publishing Company, The Pemberton Press.

Thornton, Russell and Mary K. Grasmick. (1980). *Sociology of American Indians: A Critical Bibliography*. Bloomington:Indiana University Press.

+ Vivá, Paquita, edit. (1973). *The Puerto Ricans: An Annotated Bibliography*. New York: R.R. Bowher Company.

Covers wide range of bibliographies and reference works and subject areas; also noted government documents, periodical literature and audio-visual materials on Puerto Ricans.

+ Woods, Richard D. (1976). *Reference Materials on Mexican Americans: An Annotated Bibliography*. Metuchen, New Jersey: Scarecrow Press.

Includes works dedicated entirely to Mexican-American Chicano materials within the continental United States. Oriented toward the scholar and academic librarian who need to engage the scope and depth of Mexican American Studies. A number of special bibliographies are included, e.g., on teacher attitudes, bilingual education, the Chicana, etc.

Annotations are both descriptive and critical.

# THE LITERATURES OF PEOPLE OF COLOR IN THE U.S.: A BIBLIOGRAPHY

AMERICAN INDIAN LITERATURE by Carol Lee Sanchez

BLACK LITERATURE by Deborah Rosenfelt

MEXICAN AMERICAN LITERATURE by Febe Orozco with Deborah Rosenfelt and Carol Lee Sanchez

ASIAN AMERICAN LITERATURE by Marilyn Alquizola

This bibliography begins with a section on multi-racial anthologies. Each major subsection on the literature of a given racial group begins with bibliography and criticism (or both), followed by anthologies, with the remaining entries categorized by genre. Lengthy though it is, this bibliography only begins to document the extent and value of the contributions of America's racial minorities to this country's literature.

This bibliography was prepared for the Chancellor's Maxigrant, CROSS-CULTURAL PERSPECTIVES IN THE CURRICULUM.

Project Director: Deborah Rosenfelt, Women's Studies, SFSU
Associate Project Director: Carol Lee Sanchez, Ethnic Studies and Women's Studies, SFSU

## MULTI-RACIAL ANTHOLOGIES

Faderman, Lillian and Barbara Bradshaw, eds. Speaking for Ourselves. Glenview, Ill.: Scott, Foresman, 1975.

Includes sections on the literatures of the major racial groups in America. Good representative selections.

Fisher, Dexter, ed. Minority Language and Literature: Retrospective and Perspective. New York: Modern Language Association, 1977.

Pedagogical and critical essays on a variety of topics and racial groups. Includes essays on the composition classroom. Very useful resource.

__________, ed. The Third Woman: Minority Women in the United States. Boston: Houghton Mifflin, 1980.

Unusually thorough, scholarly, informative selection of works by women of color from the four main racial groups. Includes works from all genres, including essays and interviews. The editor provides helpful contextual essays and good bibliographies for each section.

Haslam, Gerald W., ed. Forgotten Pages of American Literature. Boston: Houghton Mifflin, 1970.

Sections on American Indian, Asian-American, Latino-American and Afro-American literature, both traditional and contemporary. Intelligent and informative introductions to each section, still relevant though a decade old.

Kopp, Janet and Karl, eds. Southwest: A Contemporary Anthology. Albuquerque: Red Earth Press, 1977.

Includes works in various genres by women and men of color, especially Asian American, Chicano, and American Indian.

Lowenfels, Walter. From the Belly of the Shark: A New Anthology of Native Americans. New York: Vintage, 1973.

Intelligent selection of poems by Chicanos, Eskimos, Hawaiians, Indians, and Puerto Ricans in the U.S., mostly contemporary. Lowenfels' introduction documents the existence and impact of a "White Poetry Syndicate."

Mirikitani, Janice, ed. Third World Women. San Francisco: Third World Communications Press, 1973.

Literature by women of color.

____________, ed. Time to Greez! Incantations from the Third World. San Francisco: Glide Publications, 1975.

First-rate selection of poetry by women and men of color.

Moraga, Cherrie and Gloria Anzaldua. This Bridge Called My Back: Writings By Radical Women of Color. Watertown, Mass.: Persephone Press, 1981.

Poetry, essays, and autobiography by women of color with an explicitly political vision, both feminist and third world. One of the few anthologies to include the experiences of lesbians.

Reed, Ishmael and Al Young, eds. Yardbird Lives. New York: Grove Press, 1978.

Yardbird, a black press, has been publishing since 1972. This multiracial collection contains some of the best contemporary writing by a wide variety of women and men of color.

Reed, Ishmael, ed. Calafia/The California Poetry. Berkeley, Ca.: Yardbird Books, 1979.

A multi-racial anthology of California poets from early times to the present. Impressive, varied collection including male and female poets from every racial and ethnic group. Excellent resource.

Troupe, Quincy and Shulte Rainer, eds. Giant Talk. New York: Random House/Vintage, 1975.

One of the best, most complete collections of work by various third world writers around the world.

For critical essays on a variety of ethnic and racial literatures, see the journal Melus (University of Southern California). College English is also a useful resource in this regard, especially for pedagogical issues.

# AMERICAN INDIAN LITERATURE

## Basic Resources and Criticism

Chapman, Abraham, ed. Literature of the American Indians: Views and Interpretations. New York: Meridian, 1975.

A comprehensive overview of the original literatures of the Americas which comes from the indigenous peoples. Collected essays from literary critics, ethnographers, and early Indian writers offer a variety of approaches for understanding American Indian literature as well as background material for use of these materials in American Literature classes.

Index to the Literature in the American Indian, 1971. San Francisco: The Indian Historian Press.

This index tries to be all things to all people and does not succeed. There is no indication as to the author's background or credentials and no annotations included with the listings. There is, however, a comprehensive listing of Native American publications throughout the United States. Although these come and go, many of them are still active and excellent resources for information on the American Indian "world."

Larson, Charles R. American Indian Fiction. Albuquerque: University of New Mexico Press, 1978.

"Charles R. Larson has written the first critical and historical account of novels by American Indians. . . [he] traces the development of Native American fiction through four phases. . . . What emerges at this stage . . . . is a vigorous, young literature. . . years ahead of the culture that has often tried to subdue it" [from book jacket].

Mr. Larson is a non-Indian literary critic and the reader should take that into account. Although he begins with the best of intentions, his own cultural biases and dedication to the dominant culture literary canon often get in the way and he does not illuminate the works he discusses within the context of the cultures they come from but primarily as an outside observer--what he thinks is going on in the novels. For example, Larson overlooks the fact that "Indian" literatures are pluralistic rather than belonging to or arising out of a single culture.

Young, James R., ed. American Indian Culture & Research Journal. Los Angeles: American Indian Studies Center, UCLA. All issues.

This journal carries some of the most recent research work done on the genre of American Indian literature. Writers/authors are both Indian and non-Indian. Many authors from Europe and other countries are also included.

## Anthologies

Astrov, Margot, ed. American Indian Prose and Poetry. 1946. Reprinted New York: Capricorn Books, 1962.

Excellent collection of traditional prose and poetry gathered from North American tribes. One of the more scholarly collections.

Fisher, Dexter, ed. The Third Woman. Boston: Houghton Mifflin, 1980.

Excellent section on American Indian women writers. Although it does not include all Indian women writing today, it is representative of contemporary writing by women from varying Indian cultures in U.S.

Hobson, Gerald, ed. The Remembered Earth. Albuquerque: University of New Mexico Press, 1981.

This anthology of poetry, prose, and drama is the most recent collection of contemporary American Indian authors from all over the United States. Some are well known, others appear for the first time in this collection. Divided into four major regions, Northeast, Southeast, Southwest, and Northwest, with an essay at the beginning of each section tying the works together and discussing some of the particulars of each region as shown in the writings. Contributors' tribal backgrounds are listed.

Nequatewa, Edmund. Truth of a Hopi. Flagstaff, Ariz.: Northland Press & Museum of Northern Arizona, 1976.

Traditional stories relating to the origin, myths, and clan histories of the Hopi. This is an example of tribe-specific collections; there are many, many such books in existence in most college libraries around the country.

Niatum, Duane, ed. Carriers of the Dream Wheel. New York: Harper & Row, 1975.

Excellent collection of contemporary American Indian poetry.

Quam, Alvina, trans. The Zunis, Self-Portrayals. New York: Mentor Books, 1972.

This collection shows the Zuni people through the peculiar word choices used by the Zuni translator. The translation was not changed by the publishers or the non-Zuni collector. A critical essay "trashing" this publication appeared in Melus several years ago, but it is truly a Zuni self-portrayal in the latter twentieth century from their perspective.

Rosen, Kenneth, ed. The Man to Send Rain Clouds. New York: Vintage, 1975.

Collection of stories and one long poem by American Indian authors. Largest collection of the short stories of Leslie Silko and Simon Ortiz. Excellent for classroom use.

Rosen, Kenneth, ed. Voices of the Rainbow. New York: Seaver Books, 1975.

Early collection of American Indian poets emerging throughout the U.S. into the "literary scene." Most of these authors attended the American Indian Art Institute in Santa Fe, New Mexico.

Sanders, Thomas E. and Peek, Walter W., eds. Literature of the American Indian. Beverly Hills: Glencoe Press, 1973.

A more recent collection of traditional Indian literatures from various tribes around the country. It has been criticized for the lack of in-depth annotation and inclusion of scholarly notations by ethnographers, etc., and tends to be very light on specific tribal historical backgrounds. But it is readily available and is a fairly comprehensive collection.

Turner, Frederick W. III, ed. The Portable North American Indian Reader. New York: Viking, 1974.

The literature of and about the American Indian: myths, tales, poetry, oratory, and autobiography from many tribes in U.S. White accounts of Indian life and contemporary reassessments by both Indian and non-Indian writers. One of the better collections for classroom use.

## Autobiography

Eastman, Charles A. Indian Boyhood. New York: Fawcett, 1972.

An example of writings by the elder generation of American Indians who "made it" in dominant American society. In this book, Charles Eastman is conscious of his audience and writes about his early life on the reservation with a self-effacing style that was acceptable to publishers in the early part of the nineteenth century. Somewhat apologetic for his "savage" ways, but also defensive of his up-bringing.

Momaday, N. Scott. The Names. New York: Harper & Row, 1976.

This book is more autobiographical than anything else although it also contains poetic prose and some poetry, all relating to Momaday's family and his early years in the Southwest. Momaday continues to explore the Indian oral tradition of storytelling, which he defines as an art that is acquired over the years.

Mountain Wolf Woman. Ed. by Nancy Oestreich Lurie. In The Portable North American Indian Reader. New York: Viking, 1974.

The moving life story of an ancient Indian woman, as told to anthropologist Lurie.

White, Elizabeth Q., as told to Carlson, Vada F. No Turning Back. Albuquerque: University of New Mexico Press, 1964.

A Hopi Indian woman's struggle to live in two worlds.

## Poetry

Allen, Paula Gunn. The Blind Lion. Berkeley, Calif.: Thorp Springs Press, 1974.

Although this collection was done by a small press and is now out of print, it is an example of the kind of poetry that emerges from a poet with a tribal background and classical training in English literature and creative writing. Paula Gunn Allen has her M.F.A. in Creative Writing and a doctorate in English.

----------------. Coyote's Daylight Trip. Albuquerque: La Confluencia, 1978.

This "journey" covers about seven years for Paula Gunn Allen and leads the reader into the cultural conflicts faced by multicultural/mixed race writers. The strong tribal background gives balance and hope of renewal.

----------------. Star Child. Marvin, S.D.: The Blue Cloud Quarterly, 1981.

This is the most recent collection of Ms. Allen's poetry. Weaving her Pueblo background with the southwest cultures where she grew up and with her feminist perspective gives this collection a special quality and richness.

Kenny, Maurice. North Poems of Home. Marvin, S.D.: Blue Cloud Quarterly, 1977.

A collection of poetry by a Mohawk poet that speaks of those traditions and the lands once held by them.

Momaday, N. Scott. The Gourd Dancer. New York: Harper & Row, 1976.

A complete collection of Scott's poetry to date. The forging of classical English language into traditional Indian chant forms in several poems in this collection is an example of some of the exciting trends to be found in the new works of Indian poets.

Niatum, Duane. Ascending Red Cedar Moon. New York: Harper & Row, 1975.

Collection of Duane Nitum's poetry. Niatum is Klallum, a northwest tribe.

Ortiz, Simon J. Going for the Rain. New York: Harper & Row, 1976.

A collection of Ortiz's poetry, much of which has appeared in small press magazines and the major anthologies of American Indian contemporary poets.

--------------. A Good Journey. Berkeley, Calif.: Turtle Island, 1977.

Collected poems not appearing in Going for the Rain, with the inclusion of Simon's version of several Coyote tales told at Acoma and Laguna Pueblos in New Mexico. Excellent example of use of Keres words and phrases within the construct of the poem, combining this language and English to give the reader an insight into a bi-lingual and bicultural world that is alien to monocultural people. Translations occur within the poems themselves, so as to include the non-Keres speaking reader.

Rose, Wendy. Academic Squaw: Reports to the World from the Ivory Tower. Marvin, S.D.: Blue Cloud Quarterly, 1977.

Collection of poems and illustrations.

-----------. Hopi Roadrunner Dancing. New York: Greenfield Review Press, 1973.

This is Wendy Rose's first collection of her own poetry and is also illustrated by her. She is as well known for her painting as she is for her poetry. Her work also appears in most of the contemporary anthologies of Third World or Indian poets.

Sanchez, Carol Lee. Conversations from the Nightmare. San Francisco: Casa Editorial, 1975.

First collection of poetry. Sanchez is Laguna Pueblo and Sioux.

------------------. Message Bringer Woman. San Francisco: Taurean Horn Press, 1976.

Collection of poetry using southwestern themes related to the poet's background; use of languages within some of the poems reflects the tri-cultural nature of New Mexico.

Welch, James. Riding the Earthboy 40. New York: Harper & Row, 1976.

Collection of Welch's poetry.

Young Bear, Ray. Winter of the Salamander. New York: Harper & Row, 1979.

"Young Bear posesses an uncanny eye, an acute ear for the sound and movement of all things, creating a vision burning with intensity, beauty, and mystery." Library Journal

## Novels

Hale, Janet Campbell. The Owl's Song. New York: Doubleday & Co., 1974.

This first novel of Janet Hale's has been recommended by dominant culture reviewers for junior high and high school readers because of its "simplistic" style. Janet comes from the Cor D'Alene tribe in the Idaho/Washington area, and the novel discusses the difficulties of a young boy in dealing with his life in two cultures, as well as the conflicts his family faces.

Highwater, Jamake. Anpao. New York: Harper & Row, 1978.

"Truly reflective of the oral tradition and the rich heritage of Native American storytelling." N. Scott Momaday

Mathews, John Joseph. Sundown. 1934. Reprinted Boston: The Gregg Press, 1979.

"A novel which still tells us something vitally important about the American Indian and the problems of his identity more than 40 years after it was written." Charles Larson

A deeply moving story of the search for personal identity of a mixed-blood Indian, Chal[lenge] Windzer, part Osage and part white.

McNickle, D'Arcy. The Surrounded. 1936. Reprinted Albuquerque: University of New Mexico Press, 1978.

Early novel and only fiction written by McNickle, this is the story of a young mixed-breed of Spanish and Salish blood. Setting is in Montana. Includes perspective on Catholic missionary intervention into Indian life at the turn of the century. Excellent novel, not given nearly the acclaim it deserves.

----------------. Wind from an Enemy Sky. New York: Harper & Row, 1980.

"For its unflinching look at the clash between the civilization of the American West, Wind from an Enemy Sky stands as eloquent testimony to the Indian's outlook on his world." Houston Post

The building of a dam in the sacred mountains of a northwestern Indian reservation leads to a dramatic confrontation between Indians and whites.

Momaday, N. Scott. House Made of Dawn. New York: Harper & Row, 1966.

This novel received the Pulitzer Prize in 1969 and has been accepted as the major modern American Indian novel dealing with Indian life in the twentieth century. To date it is also the "Indian" novel that has received the most literary reviews and critical analyses.

Nasnaga. Indian's Summer. New York: Harper & Row, 1976.

Tongue-in-cheek, deft, seriocomic novel with serious overtones. Major American Indian tribes have united to establish a nation in the western part of America, with enough military hardware and missiles to do considerable damage.

Pokagon, Chief Leopold. O-gi-maw-kwe Mit-ti-gwa-ki, Queen of the Woods. 1899. Reprinted Berrien Springs, Michigan: Hardscrabble, 1972.

Earliest novel written by an American Indian. Considered to belong to the Romantic novels of that period. Discussed in Larson's American Indian Fiction.

Silko, Leslie Marmon. Ceremony. New York: Signet, 1978.

First novel by Leslie Silko, also the most recent modern novel by an American Indian woman author. Although Silko is a mixed-blood, she has remained focused within her Pueblo background and upbringing in her prose as well as her poetry. This novel has received the most literary acclaim of works by women writers. With Momaday's House Made of Dawn and Welch's Winter in the Blood, it is perceived by recent dominant-culture reviewers and critics as a major work. Excellent work by all standards.

Storm, Hyemeyosts. Seven Arrows. New York: Harper & Row, 1974.

Fictionalized version of Cheyenne origin stories and a re-working into a modern context of tribal ways and thought systems. Acclaimed by dominant culture readers and critics. Controversial among Indians to some extent, in particular the Northern Cheyenne. Storm is Cheyenne.

------------------. Song of Heyoehkah. New York: Harper & Row, 1980.

Combines the traditional teaching stories of the Indian with the narrative techniques of a Western novel. In this vision quest, outward adventures parallel an inward journey.

Welch, James. The Death of Jim Loney. New York: Harper & Row, 1979.

The story of a mixed-breed young man and his inability to find a place in either his Indian culture or the dominant white culture. Set in Montana, this is Welch's best work to date.

-----------. Winter in the Blood. Reprinted New York: Bantam, 1975.

Welch's first novel, set in Montana, is the story of a Montana Indian family in present time within the dominant culture. Welch draws on his Gros Ventre background.

## Short Stories

Ortiz, Simon J. Howbah Indians. Tucson, Ariz.: Blue Moon Press, 1978.

Collection of short stories by a full-blood Pueblo author from the Keres speaking village of Acoma in New Mexico.

Silko, Leslie Marmon. Storyteller. New York: Seaver Books, 1981.

Collection of Leslie Marmon Silko's work, much of which has appeared in other anthologies and small press magazines. This collection includes writings about her background, her family, and living at Laguna Pueblo.

## Prose

Deloria, Vine, Jr. Custer Died for Your Sins: An Indian Manifesto. New York: Macmillan, 1969.

Deloria continues the long tradition of Indian humor in a modern context, in written form. A work that is often overlooked.

-----------------. We Talk, You Listen: New Tribes, New Turf. New York: Macmillan, 1970.

A continuation of Vine Deloria's use of Indian humor to provide insights into the contemporary struggles of Indian tribes all over the U.S.

Momaday, N. Scott. The Way to Rainy Mountain. New York: Ballantine, 1970; reprinted Albuquerque: University of New Mexico Press, 1978.

## Journals and Periodicals

"A": A Journal of Contemporary Literature ("A" Press, c/o William Oandasan, Box 311, Laguna, N.M. 87026)

Alcheringa (Boston University)

American Indian Culture and Research Journal (UCLA)

American Indian Quarterly (P.O. Box 443, Hurst, Texas 76053)

ASAIL Newsletter (Association for the Study of American Indian Literature, c/o Karl Kroeber, Columbia University, N.Y.)

Blue Cloud Quarterly (Moorhead State College, Minn.)

Dacotah Territory (Issue #6 is a special Native American issue, edited by James L. White, c/o P.O. Box 775, Moorhead, Minn. 56560)

Greenfield Review (c/o Greenfield Center, N.Y. 12833)

The Indian Historian San Francisco

La Confluencia (P.O. Box 409, Albuquerque, N.M. 87103); multicultural

Melus (University of Southern California)

New America (Issue 2, #3, 1976, is a special Native American issue, c/o American Studies, University of New Mexico)

Nimrod (Issue #16, 1972, is a Native American issue, c/o University of Tulsa)

Shantih (Issue 4, #2, Summer-Fall 1979, is a special Native American issue, c/o P.O. Box 125, Bay Ridge Station, Brooklyn, N.Y. 11220)

Sun Tracks: An American Indian Literary Magazine (University of Arizona, Tucson 85721)

Wambli Ho (Sinte Gleska College, Rosebud, S.D.)

## BLACK LITERATURE

### BIBLIOGRAPHY AND AIDS TO RESEARCH

Arrata, Esther, Carol Myers, and Theressa Rush. Black American Writers Past and Present: A Biographical and Bibliographical Dictionary. Metuchen, N.H.: Scarecrow Press, 1975.

Over 2000 entries on writers of novels, drama, poetry, literary criticism, and children's literature, with brief biographical sketches. Includes African and Caribbean writers who published in the U.S.

Brignano, Russell Carl. Black Americans in Autobiography: An Annotated Bibliography of Autobiographies and Autobiographical Books written Since the Civil War. Durham: Duke University Press, 1974.

The "autobiographical books" include diaries, collections of letters, and travelogues. Contains a list of printings (to 1972) of autobiographies published prior to 1865.

Chapman, Abraham. The Negro in American Literature and a Bibliography of Literature by and about Negro Americans. Oshkosh, WI: Wisconsin Council of Teachers of English, Wisconsin State University, 1966.

General essay and bibliography covering black life, culture, and literature, by one of the most widely respected scholars in studies of ethnic literatures in the U.S.

Davis, Arthur P. "Novels of the New Black Renaissance (1960-1977): A Thematic Survey." CLA Journal, 4 (June, 1978): 457-490.

Useful overview, really a bibliographic essay, on tendencies in black fiction since 1960 as exemplified in the works of some twenty writers. Argues that the outpouring of black literature in the sixties and seventies makes the period comparable to the Harlem Renaissance. Includes some fairly sexist comments - but does include women writers like Walker, Morrison, Hunter, and Jones.

Fabré, Genevieve. "Afro-American Theatre: A Bibliographic Survey." American Quarterly 30 (Bibliography Issue, 1980):358-73.

Excellent critical bibliographic essay providing an essential overview of bibliography, criticism, and recent anthologies pertinent to Afro-American theater. Comments on individual works are insightful and accurate; Fabré manages to cover a considerable amount of material with clarity and perspicuity.

Gibson, Donald B. "Afro-American Fiction: Contemporary Research and Criticism, 1965-1978." *American Quarterly* 30 (Bibliography Issue, 1978):395-409.

Thorough bibliographic essay providing a critical summary of recent scholarship on black fiction writers, written from a nationalist perspective. Categories are "The Black Aesthetic," "Monographs on a Single Subject or Theme," "Biographies," "Anthologies," and "Bibliographies."

Inge, M. Thomas. "Contemporary Southern Black Writers: A Checklist." *Mississippi Quarterly* 31 (1980): 185-90.

Jahn, Janheinz. *A Bibliography of Neo-African Literature from Africa, America, and the Caribbean*. New York: Grove Press, 1966.

"An invaluable aid for the comparative study of the literature of blacks in the diaspora ... puts the literature of Afro-American writers in broad, world perspective in space and time." (Gibson, p.407)

McPherson, James M., Laurence B. Holland, James M. Banner, Nancy Weiss, and Michael D. Bell. *Blacks in America: Bibliographical Essays*. New York: Doubleday, 1971.

Turner, Darwin T. *Afro-American Writers.* New York: Appleton-Century-Crofts, 1970. (Goldentree bibliography)

Contains sections on aids to research, background, literary history and criticism, and individual Afro-American writers (more than 130). A basic guide, useful both to teachers and to graduate students and advanced undergraduates.

Williams, Ora. *American Black Women in the Arts and Social Sciences: A Bibliographic Survey*. Metuchen, N.J.: Scarecrow Press, 1973.

Contains over 1200 entries of works by American Black women in the arts and social sciences, including movies, tapes, and recordings based on works written by Black women. Individual bibliographies of fifteen major Black women writers.

Rushing, Andrea Benton. "An Annotated Bibliography of Images of Black Women in Black Literature." *CLA Journal* 21 (March, 1978): 435-42.

Contains some thirty entries, all critical studies - monographs, articles, and anthologies - which include or focus on the portrayals of black women in literature. African and Caribbean references are included. Rushing's annotations are informative, interesting, and critically acute.

## CRITICISM

Only books are included here. For individual essays, the annual PMLA bibliographies have included increasingly good coverage, easily accessible under the Afro-American heading. Some annotations in this section are from Donald Gibson's review essay cited above.

### General Studies

Baker, Houston A., Jr. The Journey Back: Issues in Black Literature and Criticism. Chicago: University of Chicago Press, 1980.

A critically sophisticated, consistently interesting reading of black literature from slave narrations to the present. Baker uses a framework that he calls an "anthropology of art" - that is, a contextual, interdisciplinary approach that is informed by the formalist methods of contemporary critical discourse but transcends them to include the social. The result is a rare blend of sensitivity to form and language and historical (and political) consciousness.

Boyle, Donald. Toms, Coons, Mulattoes, Mammies and Bucks: An Interpretive History of Blacks in American Films. New York: Viking Press, 1973.

Useful study of images of blacks in American films, with many of its insights applicable also to American literature.

Bone, Robert. Down Home: A History of Afro-American Short Fiction from Its Beginnings to the End of the Harlem Renaissance. New York: G.P. Putnam's Sons, 1975.

Unexamined.

Bone, Robert. The Negro Novel in America. New Haven: Yale University Press, 1958.

Bone's condescension toward his subject and his facile division of black novelists into integrationists and nationalists has won the ire of black writers and critics and helped generate the "black esthetic" movement as a response. Still, this was one of the first works to call attention to the tradition of black fiction and give it serious critical attention.

Bontemps, Arna, ed. The Harlem Renaissance Remembered. New York: Dodd, Mead, 1972.

Includes Bontemps' personal memoir, George Kent's overview and essays on Jean Toomer, Jessie Fauset, Nella Larsen, Langston Hughes, Countee Cullen, Claude McKay, and Wallace Thurman. One of the few general anthologies to contain essays on the contributions of black women writers.

Christian, Barbara. *Black Women Novelists: The Development of a Tradition, 1982 - 1976.* Westport, CN: Greenwood Press, 1980.

One of those rare and wonderful books that meets every criteria of superior literary criticism. It is original, carefully researched, interesting both for its information and its critical formulations, beautifully written, and important. It both documents and analyzes the tradition of black women writers in America, suggesting their relationship both to one another and to their historical and literary contexts.

Cook, Mercer G., ed. *Modern Black Novelists: A Collection of Critical Essays*. Englewood Cliffs, N.J.: Prentice-Hall, 1971.

Good basic collection of critical essays.

Davis, Arthur P. *From the Dark Tower: Afro-American Writers 1900 to 1960*. Washington: Harvard University Press, 1974.

A good starting place for the study of black writers. Thorough, thoughtful commentary by one of the earlier and more influential of black critics. Integrationist in his orientation, Davis has been attacked by younger, more nationalistic critics, but the value of his work is incontrovertible.

Fisher, Dexter and Robert B. Stepto, eds. *Afro-American Literature: The Reconstruction of Instruction*. New York: Modern Language Association, 1979.

An excellent anthology of critical essays, with contributions by such leading critics as Henry Louis Gates and Robert Hemenway. Includes sections on Afro-American Literary History, Black Figurative Language, Afro-American Literature and Folklore, Theory in Practice, and Afro-American Literature Course Designs.

Gayle, Addison, ed. *The Black Aesthetic.* New York: Doubleday/Anchor, 1971.

Collection of essays on black literature, music, and art, representing the cultural nationalist approach to criticism. Important as documentation for a major trend in black cultural thought in the 60's and 70's.

______________, ed. *Black Expression: Essays By and About Black Americans in the Creative Arts*. New York: Weybright and Talley, 1969.

Essays on folk culture, poetry, drama, and fiction by about forty black critics of both past and present, chosen to represent Gayle's emerging thesis about the existence of and necessity for a black aesthetic.

Gayle, Addison. The Way of the New World. New York: Doubleday, 1976.

Here, Gayle develops most fully his theory of a "black aesthetic" and applies it to literary cirticism. Reinterprets the history of the black novel in America from a nationalist perspective.

Gibson, Donald B., ed. Five Black Writers: Essays on Wright, Ellison, Baldwin, Hughes, and LeRoy Jones. New York: New York University Press, 1970.

Contains a useful though inevitably dated bibliography on each of these writers. Gibson's own evaluation: "The sections on Wright, Ellison, and Baldwin stand up fairly well... the sections on Hughes and Imamu Baraka are weak in that there are far better essays available than are included ...".

Gross, Seymour and John E. Hardy, eds. Images of the Negro in American Literature: Essays in Criticism. Chicago: University of Chicago Press, 1966.

One of the early anthologies of critical essays, this one includes studies of images of black people in white-authored fiction. Still a useful book, with a valuable introduction by Gross.

Harris, Charles F. and John A. Williams, eds. Amistad. 2 vols. New York: Random House, 1970.

Essays on black history, culture and literature. Vol. 2 contains a portfolio of photographs of black writers, mostly of the Harlem Renaissance, taken by Carl Van Vechten.

Hemenway, Robert, ed. The Black Novelist. Columbus, Ohio: Charles E. Merrill, 1970.

Includes critical essays on novelists usually neglected, such as Hugh Gloster's piece on Sutton Griggs, as well as essays on the better-known writers like Dunbar, Chesnutt, and Wright.

Henderson, Stephen. (See "Poetry")

Hill, Herbert, ed. Anger and Beyond: The Negro Writer in the United States. New York: Harper and Row, 1966.

"... contains a good deal of material that has remained of value ... Bontemps' essay on Toomer's Cane was especially timely in 1966 when many were just beginning to learn about the existence of the novel. The interview with Melvin Tolson takes its place among a very small body of published material about that writer. The symposium on Richard Wright is invaluable." (DG)

Huggins, Nathan. The Harlem Renaissance. New York: Oxford University Press, 1971.

Essential study of this crucial period in cultural history by a major American historian. Sets the literature in its historical context.

Jahn, Janheinz. Neo-African Literature: A History of Black Writing. New York: Grove Press, 1969.

Places the writing of black Americans in a world context, and through bringing a European perspective to bear on black American writers, "raises the level of discourse beyond the parochialism of many American critics ...". (DG)

Kent, George. Blackness and the Adventure of Western Culture. Chicago: Third World Press, 1972.

Provocative collection of essays in the black aesthetic line of thought. Essays on the Harlem Renaissance, Claude McKay, Langston Hughes, Richard Wright, Gwendolyn Brooks, James Baldwin, Ralph Ellison, and William Faulkner.

Lee, A. Robert, ed. Black Fiction: New Studies in the Afro-American Novel Since 1945. New York: Harper and Row, 1980.

Good collection of eleven critical essays. Includes studies of Petry and Reed as well as of the better known black novelists, and several more general essays on issues in style and on Afro-American women writers.

Klotman, Phyllis. The Black Runner in Contemporary Afro-American Fiction. Port Washington, NY: Kennicat Press, 1977.

"She works from the assumption that the fiction of black writers is a phenomenon of western culture, and she treats that fiction in the same way that critics generally treat American phenomena: she respects it. She places the runner in American and Western thought, and she encourages the serious consideration of literature by black writers ..." (DG)

Major, Clarence. The Dark and Feeling: Black American Writers and Their Work. New York: Third World Press, 1974.

A poet, novelist, and editor as well as a critic, Major writes evocatively about the achievements of black writers in a racist society.

Margolies, Edward. Native Sons: A Critical Study of Twentieth-Century Negro American Authors. Philadelphia: Lippincott, 1968.

An informative, sound, but mostly pedestrian survey of black literature from Du Bois to LeRoi Jones.

Mitchell, Loften. Black Drama: The Story of the American Negro in The Theater. New York: Hawthorn, 1967.

Perhaps the single best critical work on this topic, thorough, scholarly, and insightful.

Redmond, Eugene B. *Drumvoices: The Mission of Afro-American Poetry, A Critical History*. New York: Anchor Press/Doubleday, 1976.

"one of the finest critiques on Afro-American poetry written to date. A must for the classroom ..." (Conyers, *Black Scholar*, 12 (March/April 1981): 84)

Rosenblatt, Roger. *Black Fiction*. Cambridge: Harvard University Press, 1974.

Thorough, informative, sophisticated critical study, arranged thematically rather than chronologically. Rosenblatt views black fiction as both part of American literature and an insular tradition with itw own *patterns* as well as its own subjects.

Schraufnagel, Arthur. *From Apology to Protest: The Black American Novel*. Reland, Florida: Everett/Edwards, 1973.

Examines the black novel from *Native Son* to the early 70's. Somewhat hostile to the political dimensions of Black literature.

Trimmer, Joseph F. *Black American Literature: Notes on the Problem of a Definition*. Muncie, Ind.: Ball State University Press. 1971.

"Monograph (arguing) that since the problem of definition can never be resolved, we should steer between nationalism and assimilationism ..." (DG)

Turner, Darwin. *In a Minor Chord: Three Afro-American Writers and Their Search for Identity*. Carbondale, IL: Southern Illinois University Press, 1971.

Extended essays on Jean Toomer, Countee Cullen, and Zora Neale Hurston by a leading black critic.

Williams, Kenny J. *They Also Spoke: An Essay on Negro Literature in America, 1787 - 1930*. Nashville, TN: Townsend Press, 1970.

Focuses on less well-known materials. Its thesis is that "Negro literature is really American literature ... To continue to look at Negro literature as a separate phenomenon is to miss the totality of American literature itself." (DG)

Williams, Sherley Anne. *Give Birth to Brightness: A Thematic Study in Neo-Black Literature*. New York: Dial Press, 1972.

Focuses on Baldwin, Baraka (LeRoi Jones) and Ernest Gaines. "Williams attempts in her theoretical discussion to ameliorate the differences among factionalized black critics." (DG)

Young, James O. *Black Writers of the Thirties.* Baton Rouge: Louisiana State University Press, 1973.

Provides a good background for the ideological, historical, and cultural conflicts of the thirties. Deals with the split between the older leadership exemplified by Du Bois and Kelley Miller and the young radicals like E. Franklin Frazier and Ralph Bunche. Discusses Carter G. Woodson, Langston Hughes, Benjamin Brawley, Sterling Brown, James Weldon Johnson, Alain Locke, and A. Philip Randolph. (DG)

## Some Recent Works on Individual Authors

### James Baldwin

Alexander, Charlotte. *Baldwin's Go Tell It on the Mountain, Another Country, and Other Works: A Critical Commentary*. New York: Monarch Press, 1966.

Unexamined.

Kinnamon, Keneth, ed. *James Baldwin: A Collection of Critical Essays*. Englewood Cliffs, NJ: Prentice-Hall, 1974.

Useful collection which includes Michel Fabré's long essay, "Fathers and Sons in Baldwin's *Go Tell It on the Mountain*," printed for the first time in English.

Macebuh, Stanley. *James Baldwin: A Critical Study*. New York: The Third Press, 1973.

"contains a brilliant introduction outlining the problems and possibilities of the criticism of literature by black writers." (DG) Critical of the black aesthetic, but constructively.

O'Daniel, Therman B., ed. *James Baldwin: A Critical Evaluation*. Washington, D.C.: Harvard University Press, 1977.

Contains several of the "classic essays on Baldwin along with a dozen new ones written especially for this collection and the most extensive recent bibliography of critical studies on Baldwin. (DG)

### Ralph Ellison

Hersey, John, ed. *Ralph Ellison: A Collection of Critical Essays*. Englewood Cliffs, NJ: Prentice-Hall, 1974.

Contains an interview with Ellison and a range of critical perspectives from writers including Robert Penn Warren, Saul Bellow, Irving Howe, Larry Neal, George Kent, and Robert Bone.

Reilly, John, ed. Twentieth Century Interpretations of Invisible Man: A Collection of Critical Essays. Englewood Cliffs, NJ: Prentice-Hall, 1970.

One could teach Invisible Man on the basis of the insights and information provided by these essays. Somewhat outdated by the previous item, however.

Trimmer, Joseph, ed. A Casebook on Ralph Ellison. New York: T.Y. Crowell, 1972.

Contains "classic" critical essays, as well as Booker T. Washington's Atlanta Exposition address, W.E.B. Du Bois' commentary on Washington, Marcus Garvey's "Appeal to the Black Race to See Itself," Emerson's "The Poet," the Ellison-Howe controversy, and Ellison's acceptance speech for the National Black Award.

## Richard Wright

Abcarian, Richard, ed. Richard Wright's Native Son: A Critical Handbook. Belmont, CA: Wadsworth, 1970.

Somewhat dated but still useful collection of materials by and about Wright.

Baker, Houston, ed. Twentieth-Century Interpretations of Native Son. Englewood Cliffs, NJ: Prentice-Hall, 1972.

Insightful introduction and "seminal essays" on Wright bringing up many of the central issues connected with his fiction.

Fabré, Michel and Ellen Wright, eds. A Richard Wright Reader. New York: Harper and Row, 1978.

Contains exerpts from all of Wright's major works, letters, poetry, and non-fiction.

Fabré, Michel. The Unfinished Quest of Richard Wright. New York: William Morrow, 1973.

An authoritative biographical study of Wright.

Kinnamon, Keneth. The Emergence of Richard Wright. Urbana, Ill: University of Illinois Press, 1972.

Excellent scholarly study.

Ray, David and Robert Farnsworth, ed. Richard Wright: Impressions and Perspectives. Ann Arbor: University of Michigan Press, 1973.

## Others

Emanuel, James. *Langston Hughes*. New York: Twayne, 1967.

Well-written and informative critical biography.

Gayle, Addison. *Oak and Ivy: A Biography of Paul Laurence Dunbar*. Garden City, N.Y.: Doubleday, 1971.

Hemenway, Robert. *Zora Neale Hurston*. Urbana, Ill.: University of Illinois Press, 1978.

Thorough, scholarly, and interesting.

Martin, Jay, ed. *A Singer in the Dawn: Reinterpretations of Paul Laurence Dunbar*. New York: Dodd, Mead, 1975.

Good essays by Martin, Saunders Redding, Arna Bontemps, Darwin Turner, James Emanuel and others, most growing out of the Centenary Conference on Dunbar held at U.C. Irvine in 1972.

Milliken, Stephen F. *Chester Himes: A Critical Appraisal*. Columbia, MO: University of Missouri Press, 1976.

Study of the novelist who is perhaps best known for his work in the detective genre.

Rampersad, Arnold. *The Art and Imagination of W.E.B. Du Bois*. Cambridge, Mass.: Harvard Univ. Press, 1976.

Major study of a major American thinker and writer.

## ANTHOLOGIES

(Some of the annotations in this section are taken from Dexter Fisher, ed. The Third Woman: Minority Women Writers of the United States. Boston: Houghton-Mifflin, 1980.)

Bambara, Toni Cade, ed. The Black Woman. New York: New American Library, 1970.

Good collection of essays, poems and short stories, the first to focus on the contributions of Afro-American women.

Barksdale, Richard, and Keneth Kinnamon, eds. Black Writers of America. New York: MacMillan, 1972.

A comprehensive survey of black literature, organized chronologically. (DF)

Bell, Roseann P., Bettye J. Parker, and Beverly Guy-Sheftall, eds. Sturdy Black Bridges: Visions of Black Women in Literature. Garden City, NY: Anchor Press/Doubleday, 1979.

Contains sixteen critical essays on Black women writers in both Africa and the U.S., including contributions by such major critics as Gloria Hull, Hortense Spillers, and Mary Helen Washington; nine interviews with black women writers; and a selection of stories and poems.

Bethel, Lorraine and Barbara Smith, eds. Conditions: Five/The Black Women's Issue, 1979. (P.O. Box 56, Van Brunt Station, Brooklyn, NY 11215.)

Special issue of a journal that focuses on lesbian feminist writing. Contains essays, poems, and reviews from the perspctive of those in "triple jeopardy" - black, female, and homosexual. Provocative and interesting.

Brown, Sterling A., Arthur P. Davis, and Ulysses Lee, eds. The Negro Caravan. New York: Dryden, 1941.

Classic anthology by Black scholar-critics who have contributed fundamentally to the assessment and understanding of Black literature.

Chapman, Abraham, ed. Black Voices: An Anthology of Afro-American Literature. New York: New American Library, 1968.

Excellent selection from Douglass and Du Bois to the writers of the mid-sixties, arranged by genre, including literary criticism. Introduced with Chapman's characteristic insight and knowledge.

____________, ed. New Black Voices. New York: New American Library, 1971.

Update of the earlier work.

Davis, Arthur P. and Saunders Redding, eds. *Cavalcade: Negro American Writing from 1760 to the Present*. Boston: Houghton Mifflin, 1971.

Comprehensive anthology organized by historical periods. Contains representative works by early black women writers. (DF)

Emanuel, James A. and Theodore L. Gross. *Dark Symphony: Negro Literature in America*. New York: MacMillan/The Free Press, 1968.

Stories, poems, and essays by writers from Frederick Douglass to LeRoi Jones, with first-rate bio-critical introductions. Excellent selection.

Harper, Michael and Robert B. Stepto, eds. *Chant of Saints*. Urbana: University of Illinois Press, 1979.

Collection of essays, poems, interviews, short stories, and criticism. Originally appeared as Vol. 18, No. 3 and 4 of *The Massachusetts Review*. (DF)

Hayden, Robert, David Burrows, and Frederick Lapides, eds. *Afro-American Literature: An Introduction*. New York: Harcourt Brace Jovanovitch, 1971.

Good text designed for classes in Afro-American literature. Wide representation of writers.

Hull, Gloria T., Patricia Bell Scott, and Barbara Smith, eds. *All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies*. Old Westbury, NY: The Feminist Press, 1981.

Essays and bibliography from literature, history, and the social sciences on black women in American culture and society. Includes essays by such leading critics and writers as Alice Walker, Barbara Smith, Michelle Russell, Mary Helen Washington, and Jean Fagen Yellin. Valuable resource.

Hughes, Langston and Arna Bontemps, eds. *The Book of Negro Folklore*. New York: Dodd, Mead, 1959.

Important collection of folklore, which constitutes a major source of more "formal" black literature.

Jones, LeRoi (Amiri Baraka) and Larry Neal, eds. *Black Fire: An Anthology of Afro-American Writing*. New York: William Morrow, 1968.

Collection of often militant writings by a wide range of black authors, from two leading spokesmen for the Black Cultural Movement. Neal is editor of *Black World* (formerly *Negro Digest*).

Nichols, Charles H. *Many Thousand Gone: The Ex-Slaves' Account of Their Bondage and Freedom*. Leiden, Netherlands: Brill, 1963.

Important representative selection of slave narratives.

Porter, Dorothy, ed. Early Negro Writing, 1760 - 1837. Boston: Beacon Press, 1971.

Source material for the study of early black organizations, societies for educational improvement, and abolition. Contains some little-known slave narratives and poems on slavery.

Yellin, Jean Fagan. Writings By and About Afro-American Women, 1800 - 1910. Boston: G.K. Hall, forthcoming.

## NOVELS

Black writers have produced several hundred novels since William Wells Brown's Clotel; or, The President's Daughter (1853). Those included here are critical and/or personal favorites.

Baldwin, James. Another Country. New York: Dial, 1962.

Disturbing novel by one of the giants of black letters about black and white characters related to one another by love, lust, and angst in the hip world of Greenwich Village. Homosexual love is posited as one of the few redemptive acts possible; the relationship between homosexuality and negritude suggests that each generates its own kind of both alienation and wisdom, the wisdom of suffering which finally enables the gift of love.

__________. Go Tell It on the Mountain. New York: Knopf, 1953.

This novel centers on the partly autobiographical conflict between authoritarian father and son and on the theme of religious obsession and revelation in the characters' lives. A tragic vision of the black and human condition.

Ellison, Ralph. The Invisible Man. New York: Random House, 1952.

Everyone knows this novel, which by any critical criteria, social or formal, stands as one of the greats. The nameless protagonist's quest for identity and maturity is structured through a series of symbolic or archetypal experiences and encounters that cumulatively disillusion and educate him to the realities of life in racist America. Both profound social criticism and existential vision of life, the novel is above all a consummate work of art. In acknowledging its universality, however, not all white critics recognize the extent to which it is indebted to the language, music, and folk traditions of black culture.

Gaines, Ernest J. The Autobiography of Miss Jane Pittman. New York: Bantam, 1971.

This novel purports to be the autobiography of a hundred-year-old black woman as told to a young black sociologist. It tells of her escape as a young girl from slavery, her long trek northward, her marriage, her loves and losses. Miss Jane is so real that unsophisticated readers often accept the book as genuine autobiography. Perhaps not "great" literature, but wonderful at synthesizing black experience in America.

Himes, Chester. If He Hollers Let Him Go. New York: Doubleday, Doran, 1945.

Himes is one of the more prolific of black novelists, perhaps best known for his detective fiction, especially now that some have been made into films. This novel is the first-person narration of Bob Jones, a spirited hero who, like other male American heroes, fights back against a system that makes his own craziness seem sane. He loses.

Hurston, Zora Neale. Their Eyes Were Watching God. New York: Lippincott, 1937; Reprinted New York: Fawcett,1965.

One of the underread classics of American literature, this novel is by a writer and anthropologist who has subsequently become an inspiration and source for contemporary black women writers, one whose contributions to literature have recently been more generally acknowledged. The story is told mostly in the vivid, witty dialect of Janie, the protagonist - a woman whose strength and humor see her through three marriages, the third a union of love. Set in the deep South, the novel creates a vivid sense of time and place that nevertheless transcends "regionalism," a sense of tragic limitation haunting the generally affirmative presentation of human life.

Johnson, James Weldon. The Autobiography of an Ex-Coloured Man, 1912. New York: Hill and Wang, 1960.

The theme of "passing," a common one in black literature of the early twentieth century, is here set against the pattern of migration between South and North, as a young and not particularly courageous black man seeks his identity. Johnson has compassion and perhaps some contempt for his protagonist, who finally opts to live as a white man.

Marshall, Paule. Brown Girl, Brownstones. New York: Random House, 1959; reprinted Old Westbury, N.Y.: The Feminist Press, 1981.

A moving, tough-minded, and richly-textured story of the coming of age of a young girl of Barbadian parentage among the brownstones of Brooklyn. Marshall is a fine prose stylist and offers a fully-realized social world, which, like Selina herself, is in a state of transition: from a fairly pleasant neighborhood of well-kept homes to the Bedford-Stuyvesant area as we know it today.

Morrison, Toni. Song of Solomon. New York: Knopf, 1977.

This rich novel is a joy to read. Morrison is one of the most talented contemporary writers, black or white, and though the novel could not exist without black folklore and a black movement, its essence is not reactive to white culture but freely creative. Milkman's quest for his parentage takes him and the reader from the midwest on a pilgrimage to the South, reversing the order of the journey in earlier novels; the mode is a kind of magical realism that draws the reader into a world of its own and makes the improbable plausible.

__________. Sula. New York: Knopf, 1973.

Morrison's second novel (the first was The Bluest Eye),creates a black female protagonist who embodies the tragedy of imagination gone wrong because it has no legitimate outlet. Some critics see Sula as a novel about the problem of evil; others see it as the portrait of a lower class black community and family corrupted by an isolation imposed by racism; still others have seen it as a story about female love unable to realize itself fully in a homophobic world. The diversity of interpretation suggests its complexity and richness. It is an extraordinarily good little novel.

Petry, Ann. The Street. 1946. Reprinted New York: Pyramid, 1961.

Bleak vision of a world in which economic and racial forces drive a decent, talented, and beautiful black woman to desperation, murder, and the abandonment of her much-loved son. Interesting especially for its uncompromising protrayal of the double jeopardy of being black and female and for its exemplary use of the naturalistic mode.

Reed, Ishmael. Yellow Back Radio Broke-Down. New York: Doubleday, 1969.

This bawdy, surreal spoof on the Western genre attacks Christianity, racism, and various other aspects of Western civilization, including Black Aestheticians. The hero, Loop Garou, is really the older brother of Jesus Christ, whose religion plays a pallid second to Hoo-Doo. Reed's sexism is sometimes offensive, but his zany energy is irresistable. This is the second of his five novels.

Shange, Ntozake. Sassafrass. San Francisco: Shameless Hussy, 1976.

A delightful novella about the relationships between contemporary, hip black men and women and the woman's growth to independence. Remarkable for its effective use of first-person narration in cool black ghetto slang.

Toomer, Jean. Cane. New York: Boni & Liveright, 1923; Reprinted New York: Harper, 1969.

Not really a novel, but a collection of stories, sketches, poems, and plays, united thematically by their celebration of the vitality of "primitive" blacks living close to the Southern soil as opposed to their corruption in urban life. Lyrical and evocative, Toomer's language etches the pain and struggle of his own ambivalence about his racial and personal identity.

Walker, Alice. Meridian. New York: Harcourt Brace, 1976.

A complexly structured, beautifully written novel focusing on the lives of three people who for a time are co-workers in the civil rights movement of the Sixties: Meridian Hill, a black woman; Truman Held, a black man; and Lynn Rabinowitz, the white woman who marries Truman. One of the few novels to confront the complex, tormented relationships between black and white men and women and to integrate these relationships with the social dimensions of a political movement and the aspirations of a people for freedom, selfhood, and expression. Walker is one of our finest contemporary writers, and this novel deserves wider audience.

Walker, Margaret. Jubilee. Boston: Houghton Mifflin, 1966.

An epic novel of the slavery and Reconstruction periods, carefully researched. Vyry, the protagonist, is followed from her childhood as a slave to old age as a freedwoman. Somewhat pedestrian in language and plot, but rich in various aspects of folk culture and in history.

Wideman, John Edgar. Damballah. New York: Avon, 1981.

Wideman is one of the more talented young black writers. This novel is really a series of individual episodes about members of the same family in different generations. Its ability to evoke character and a sense of continuity and familial relationship is extraordinary. Bleak though some of the episodes are, the sense of sustaining community through the network of family and friends is a literate rejoinder to the Moynihan report.

Wright, Richard. Native Son. New York: Harper, 1940. Reprinted New York: Harper & Row, 1966. (This edition includes Wright's essay, "How 'Bigger' Was Born.")

Like Invisible Man, one of the classics of black (and American) fiction. James Baldwin (among others) has attacked Bigger Thomas as a monster, unrepresentative of the complexities of Black lives, but the power of Wright's novel lies in the relationship between Bigger as victim, driven inexorably to murder by the forces of a racist society, and Bigger as metaphysical rebel. The naturalist mode is represented by few works of this stature.

## SHORT STORIES

### Anthologies

Clark, John H., ed. American Negro Short Stories. New York: Hill and Wang, 1966.

Good collection of black short fiction through the mid-sixties.

Hughes, Langston, ed. The Best Short Stories by Negro Writers. Boston: Little, Brown, 1967.

Classic short stories by major black writers

James, Charles L., ed. From the Roots: Short Stories by Black Americans. New York: Dodd, Mead, 1970.

Chronological collection of stories, with questions for study and bibliography for additional readings. Good classroom text, though not a very extensive selection.

Washington, Mary Helen, ed. Black-eyed Susans: Classic Stories by and about Black Women. Garden City, N.Y.: Doubleday, 1975.

Small but fine collection of short fiction, presented thematically. Washington's introduction is a useful piece of criticism.

Washington, Mary Helen. Midnight Birds: Stories of Contemporary Black Women Writers. Garden City, N.Y.: Anchor Press/Doubleday, 1980.

Some of the best short fiction by contemporary black women writers. Again, Washington's introduction is excellent reading; she is one of those critics who combines a feminist and ethnic consciousness with a keen sense of language, form and literary history.

### Collections by Individual Authors (Some Personal Favorites)

Baldwin, James. Going to Meet the Man. New York: Dial, 1975.

Stories by one of the finest prose stylists in the language.

Chesnutt, Charles Waddell. The Conjure Woman and Other Tales. Boston: Houghton Mifflin, 1899.

Seven stories using folk materials and dialect. In these stories, Cnesnutt becomes probably the first black writer to acknowledge and use the vein of black folk culture to create an original and authentic literary voice.

Gaines, Ernest J. Bloodline. New York: Dial, 1968.

Only a few of Gaines' stories are regularly anthologized. This collection reveals the diversity of his talent.

Marshall, Paule. Soul Clap Hands and Sing. New York: Atheneum, 1961.

Marshall is a superb writer who deserves to be better known. Her West Indian origins and the migration of West Indians to New York emerge in the themes and language of some of these stories.

Walker, Alice. In Love & Trouble: Stories of Black Women. New York: Harcourt Brace Jovanovich, 1967.

A collection of stories with a remarkable range in tone (from comic to tragic), technique (realism, surrealism, folklore, grotesquerie), point of view, and characterization. Walker's central concern is the lives and struggles of black women, often caught in the clash between old ways and new. Her complex, ironic vision embraces contradictions and makes her as tough on black militants as on white racists. In spite of occasional lapses - some gratuitous violence, some sentimentality - if I had to choose one work by a contemporary black writer for classroom use, this might well be it.

______________. You Can't Keep a Good Woman Down. New York: Harcourt, Brace Jovanovich, 1981.

Perhaps not quite as good as Walker's first collection, but impressive nonetheless. One story in particular, "Advancing Luna - and Ida B. Wells," stands out as a complex and disturbing meditation on a taboo subject - the rape of a white woman by a black man.

Wright, Richard. Uncle Tom's Children, 1936. Reprinted New York: Harper, 1965.

These five stories and one autobiographical sketch ("The Ethics of Living Jim Crow") represent the young Wright who was a committed Communist. One of the best examples of "proletarian fiction," the stories are powerful, militant, and finely crafted.

## POETRY

### Anthologies

Adoff, Arnold, ed. I Am the Darker Brother: An Anthology of Modern Poems by Negro Americans. New York: Macmillan, 1968.

Unexamined.

Bontemps, Arna, ed. American Negro Poetry. New York: Hill & Wang, 1978; revised ed., 1974.

Good anthology by a leading black scholar and writer; includes a representative selection of early and modern women poets. (DF)

Breman, Paul, ed. You Better Believe It: Black Verse in English from Africa, the West Indies, and the United States. Baltimore: Penguin, 1973.

Chronological selection of black verse from an international perspective. Emphasizes the relationship between African and Afro-American expression.

Brooks, Gwendolyn, ed. Jump Bad: A New Chicago Anthology. Detroit: Broadside Press, 1971.

Collection of the "Chicago" poets.

Hayden, Robert, ed. Kaleidoscope: Poems by American Negro Poets. New York: Harcourt, Brace, 1967.

The point of view in this anthology is expressed in Hayden's autobiographical note: "Opposed to the chauvinistic and the doctrinaire, he sees no reason why a Negro poet should be limited to 'racial utterance' or to having his writing judged by standards different from those applied to the work of other poets."

Henderson, Stephen. Understanding the New Black Poetry: Black Speech and Black Music as Poetic References. New York: Morrow, 1973.

Includes a range of poetry from old Sea Island songs and black folk rhymes to contemporary Afro-American poetry. Henderson's well-informed introduction, constituting one-third of the volume, coins a new critical vacabulary for examining black poetry. One of the best applications of "the black esthetic" to specific cases.

Hughes, Langston and Arna Bontemps, eds. The Poetry of the Negro, 1746-1970.

Update of Hughes' and Bontemps' classic anthology of 1949.

Jordan, June, ed. Soulscript: Afro-American Poetry. Garden City: Doubleday, 1970.

Lomax, Alan and Raoul Abdal. Three Thousand Years of Black Poetry. New York: Dodd, Mead, 1969.

Unexamined.

Randall, Dudley, ed. The Black Poets. New York: Bantam, 1971.

Divided into folk poetry, spirituals, and literary poetry; contains representative works by early and contemporary poets, women and men. (DF)

## Collections by Individual Authors

The range of poetry by Black authors can only be hinted at here. The volumes listed include selected works by the earlier poets (from Wheatley to Langston Hughes) and representation volumes of the contemporary ones, suggesting the diversity of their styles and themes.

Bontemps, Arna. Personals. London: Paul Breman, 1963.

Bontemps is a poet, novelist, critic and scholar who was one of the leading figures of the Harlem Renaissance. This is the most recent volume of his poetry.

Brooks, Gwendolyn. Selected Poems. New York: Harper & Row, 1963.

Good selection by Chicago poet Brooks, whose finely honed, formally conservative poems mask a tough-minded vision of life in America.

Countee, Cullen. On These I Stand. New York: Harper, 1947.

Selected poems by one of the major poets of the Harlem Renaissance.

Giovanni, Nikki. Black Feeling, Black Talk, Black Judgement. New York: William & Morrow, 1970.

Hip, slangy, funny, and occasionally moving poems, meant to be read aloud.

Hayden, Robert E. Selected Poems. New York: October House, 1966.

Evocative, finely-crafted poems by a writer who rejects the label "Negro poet," though some of his work reveals his sensitivity to racial oppression and his scholarly knowledge of black folklore and history, which he researched for the Federal Writers Project of the thirties. The first poem, "The Diver," makes an interesting comparison with Adrienne Rich's "Diving into the Wreck."

Hughes, Langston. The Selected Poems of Langston Hughes. New York: Knopf, 1965.

Selected poems by one of the best-known and most widely-known black poets.

Johnson, James Weldon. God's Trombones: Seven Negro Sermons in Verse. New York: Viking, 1927.

Classic volume by a leading figure in the development of Black American literature and culture.

Jones, LeRoi. Preface to a Twenty-Volume Suicide Note. New York: Corinth, 1961.

The poetry in this volume is more delicate, more introverted, less militant than Jone's essays and theatrical work, revealing another aspect of his multifaceted talent.

Jordan, June. Passion. New Poems, 1977-1980. Boston: Beacon, 1980.

This is the second major collection of Jordan's works, and only a shade less exceptional than the first.

__________. Things That I Do in the Dark: Selected Poems. New York: Random House, 1977; reprinted Beacon, 1981.

No doubt about it, Jordan is one of our best contemporary poets. She explores a wide range of subjects--relationships, places, womanhood, the family, love, political anger and struggle--with complete control over diction, rhythms and tone, often ironic. She has a facility with words rare even in poets.

Lee, Don L. We Walk the Way of the New World. Detroit: Broadside Press, 1970.

Angry, tough, interesting poetry by one of the more influential poets of the black aesthetics movement.

Lorde, Audre. The Black Unicorn. New York: Norton, 1978.

Perhaps the best of Lorde's seven volumes of poetry. Lorde is a black lesbian socialist feminist--and a fine poet. Here, she writes of everything from love to contact lenses.

Major, Clarence. The Syncopated Cakewalk. New York: Barlenmir, 1974.

Funny, energetic, and skillful poems, often sexy and sometimes sexist. One or two delightful ones about teaching creative writing.

McKay, Claude. Selected Poems. New York: Bookman, 1953.

John Dewey introduces this volume of poetry, and McKay's longtime friend Max Eastman writes a biographical comment.

Randall, Dudley. Cities Burning. Detroit: Broadside, 1968.

Randall founded this important black press, which has published hundreds of black poets and critics. The title is indicative of theme and tone.

Sanchez, Sonia. Homecoming. Detroit: Broadside Press, 1970.

Sanchez is a good poet who deserves to be more widely read.

Shange, Ntozake. Nappy Edges. New York: St. Martin's, 1978.

Shange plays with language here as she does in Sassafrass, using dialect in a way that is very much her own, at times parodistic. She writes of the tensions and passions between black women and men with and unusual blend of rage and good spirits.

Tolson, Melvin B. Harlem Gallery, Book I: The Curator. New York: Twayne, 1965.

This is Tolson's last book of poetry, published the year before his death. Karl Shapiro writes in the introduction, "A great poet has been living in our midst for decades and is almost unknown....Can this be possible in the age of criticism and of publications unlimited?" Tolson's poem "Dark Symphony," from his first volume published in 1944, is a classic, a sustained reflection on the meanings of "Negro" and "white" through a use of black musical motifs.

Walker, Alice. Revolutionary Petunias & Other Poems. New York: Harcourt Brace Jovanovich, 1973.

Good collection of poetry, though I prefer Walker's fiction. The oxymoron of the title poem is a good indicator of Walker's brand of irony--the poem concerns a black woman who is executed for the spontaneous killing of a white and is turned into a revolutionary martyr, though her last concern is for her flowerbed.

Wheatley, Phillis. The Poems of Phillis Wheatley. Edited by Julian D. Mason, Jr. Chapel Hill: Univ. of North Carolina Press, 1966.

Wheatley was the first black poet of any consequence in America, and though her poetry does not appeal today, it is of genuine historical interest.

## DRAMA

Bullins, Ed. New Plays from the Black Theatre. New York: Bantam, 1969.

Bullins is one of the more talented and influential contemporary black dramatists. He includes his own work and that of other playwrights in the Black Arts movement.

Couch, Stanley William, ed. New Black Playwrights. Baton Rouge, La.: Avon, 1970.

Unexamined.

Hatch, James V. Black Theater, USA: Forty-five Plays by Black Americans, 1847-1974. New York: Free Press, 1974.

"Representative plays from the beginnings to the present, stressing dominant themes and structures while retaining a historical organization. Short introductions...provide valuable information about the social, cultural, and historical context within which authors functioned." (Genevieve Fabré, "Afro-American Theatre: A Bibliographic Survey," American Quarterly, 30, p. 362.)

King, Woodie and Ron Milner. Black Drama Anthology. New York: Columbia Univ. Press, 1972.

Important anthology by playwrights and critics who have played a leading role in the Black Arts movement.

Locke, Alain and Montgomery Gregory, eds. Plays of Negro Life. New York: Harper, 1927. Reprinted Westport Conn.: Negro Universities Press, 1970.

Classic collection of early plays about black life in America.

Oliver, Clinton and Stephanie Sills. Contemporary Black Drama. New York: Scribner's, 1971.

Plays by dramatists mostly of the 1960's.

Patterson, Lindsay, ed. Black Theater: A Twentieth Century Collection of the Work of Its Best Playwrights.

Lives up to the promise of its title. Eleven plays by Bontemps and Cullen, Childress, Hughes, Hansberry, Jones, Baldwin, Bullins, Gordone and others. An essential resource.

Turner, Darwin. Black Drama in America: An Anthology. Greenwich, Conn.: Fawcett, 1971.

Good selection by a major black critic.

## Plays by Individual Authors

Only those plays published in book form are included, and only a few especially significant individual plays. The works of such playwrights as Alice Childress, Adrienne Kennedy, Ron Milner, as well as those included here, appear frequently in the anthologies.

Baldwin, James. The Amen Corner. New York. Dial, 1968.

This powerful play comes out of Baldwin's own experience, particularly his relationship with and subsequent reflection about his parents. He summarizes the dilemma of central character Margaret Alexander as follows: "how to treat her husband and her son as men and at the same time to protect them from the bloody consequences of trying to be a man in this society." Religion plays a central role, as it does in Baldwin's first novel.

Baldwin, James. Blues for Mr. Charlie. New York: Dial, 1964.

Powerful, angry play about racial tensions, part morality play and part sociological drama.

Bullins, Ed. Five Plays. New York: Bobbs-Merrill, 1969.

Plays from the author many critics regard as the leading contemporary black playwright.

Gordone, Charles. No Place to Be Somebody. New York: Bobbs-Merrill, 1969.

Bleak, powerful drama set claustrophobically in an urban bar. Explores the potential for violence, betrayal, and love. Only the epilogue by the young writer Gabe is affirmative, mourning the death of a people "dying into a new life." Pulitzer prize-winner.

Hansberry, Lorraine. Les Blancs: The Collected Last Plays of Lorraine Hansberry. Edited by Robert Nemiroff. New York: Vintage, 1973.

Includes Les Blancs, The Drinking Gourd, and What Use Are Flowers? Critical commentary by Julius Lester. Les Blancs, set in Africa at a time of revolution, may well be Hansberry's finest play. Helpful critical comments by Nemiroff and Julius Lester.

Hansberry, Lorraine. A Raisin in the Sun. New York: Random House, 1959.

The classic award-winning drama of black family life, with its tensions between upward mobility in a racist world and identification with the struggles of black people.

Hansberry, Lorraine. The Sign in Sidney Brustein's Window. New York: Random House, 1965.

The central character is a Jew, a shopowner, and an intellectual, who must come to terms with the racial tensions in his environment.

Hughes, Langston. *Five Plays*. Ed. Webster Smalley. Bloomington: Univ. of Indiana Press, 1963.

Representative selection of plays by one of the most influential and prolific black writers. Includes *Mulatto*, *Soul Gone Home*, *Little Ham*, *Simply Heavenly*, and *Tambourines to Glory*. *Simply Heavenly* is a musical based on the character Simple, a famous Hughes persona.

Jones, LeRoi. *Dutchman; and The Slave*. New York: Morrow, 1964.

Jones' plays are angry, brilliant indictments of racist America. *Dutchman* is his best-known play, a surreal and violent encounter between a bourgeois black man and a seductive, archetypally-racist white woman. For a black feminist discussion, see Michelle Wallace's book, cited below.

__________. *Four Black Revolutionary Plays*. New York: Bobbs-Merrill, 1969.

These one-act plays by a leader of the black drama movement are explosive dramaturgies, not realistic but ritualistic and experimental. Most of these were written and performed in conjunction with the Black Arts Theatre Jones helped found in Harlem.

Shange, Ntozake. *For colored girls who have considered suicide when the rainbow is enuf*. New York: Macmillan, 1977.

This "choreopoem" began as a series of poems-with-movement and evolved into a full-length and successful Broadway play. The characters, each garbed in a color of the rainbow, represent black women of different backgrounds, consciousness, and personality, all of whom come to celebrate their own transcendent humanity.

## AUTOBIOGRAPHY

Black writers have expressed themselves with unusual eloquence and variety in the autobiographical genre. This section, arranged chronologically, is not annotated, but each work was chosen for the quality of its prose or for the depth and representativeness of its reflections on the meaning of the individual life in its particular social and historical context, or both. The autobiographies by Douglass, Wright, Brown, and perhaps Angelou are literary classics.

Vassa, Gustavus. The Interesting Narrative of the Life of Olandah Equiano, or Gustavus Vassa, The African. 2 vols. London, 1789. In Arna Bontemps, ed. Great Slave Narratives (Boston: Beacon, 1969).

Douglass, Frederick. Narrative of the Life of Federick Douglass, An American Slave. Boston, 1845; reprinted New York: New American Library, 1960; Cambridge, Mass: Harvard University Press, 1960.

Brent, Linda. Incidents in the Life of a Slave Girl. ed. Lydia Maria Child. Boston, 1861; reprinted New York: Harcourt Brace Jovanovich, 1973.

Washington, Booker T. Up from Slavery. New York: Doubleday, 1902.

McKay, Claude. A Long Way from Home. New York: Lee Furman, 1937.

Du Bois, W.E.B. Dusk of Dawn. New York: Harcourt, Brace 1940.

Du Bois, W.E.B. The Autobiography of W.E.B. Du Bois. New York: International Publishers, 1968.

Hughes, Langston. The Big Sea. New York: Knopf, 1940.

Hurston, Zora Neale. Dust Tracks on a Road. Philadelphia: Lippincott, 1942.

Wright, Richard. Black Boy: A Record of Childhood and Youth. New York: Harper, 1945.

______________. American Hunger. New York: Harper and Row, 1977. (Written in 1944 and intended for publication as the second part of Black Boy.)

Brown, Claude. Manchild in the Promised Land. New York: MacMillan, 1965. (Some would view this as fiction; the line here between fiction and autobiography is very thin.)

Malcolm X (with Alex Haley). The Autobiography of Malcolm X. New York: Grove, 1965.

Moody, Anne. Coming of Age in Mississippi: An Autobiography. New York: Delta, 1968.

Angelou, Maya. I Know Why the Caged Bird Sings. New York: Random House, 1969.

Jackson, George. Soledad Brother: The Prison Letters of George Jackson. New York: Coward McCann, 1970.

## ESSAYS AND COLLECTIONS

Baldwin, James. The Fire Next Time. New York: Dial, 1963.

A sustained essay with the qualities of a sermon, in which Baldwin speaks prophetically and apocalyptically of the terrible damage and destruction wrought by the distorted race relations between black and white in America.

__________. No Name in the Street. New York: Dell, 1973.

Record of Baldwin's experiences in and responses to the late sixties, reflecting his despair and rage in the wake of Martin Luther King's death.

__________. Nobody Knows My Name. New York: Dial, 1961.

This volume firmly established Baldwin as one of the finest essayists of the twentieth century literature. Explores racial issues with a psychological and social depth rarely equalled.

__________. Notes of a Native Son. Boston: Beacon, 1955.

Baldwin's first collection of essays, written over a five-year period. Superbly-written reflections on the lives of black people in the generation following Richard Wright's. Explores Baldwin's complex relationship to his father, set against the larger context of black discontent in Harlem.

Baraka, Imamu Amiri (LeRoi Jones). Home. New York: Morrow, 1966.

Important essays on social and cultural issues. Includes an article on "The Revolutionary Theater" that provides important insight into Baraka's own work as a dramatist.

__________. Selected Plays and Prose. New York: Morrow, 1979.

Good representative selection of drama and essays. (See also Jones, LeRoi, in this section.)

Cleaver, Eldridge. Soul on Ice. New York: McGraw-Hill, 1968.

Part autobiography, part essay, part polemic, this book remains an important expression of the anger and rage of black men in the sixties and sociosexual politics of race relations in America.

Cruse, Harold. The Crisis of the Negro Intellectual. New York: Morrow, 1968.

Important and influential scholarly analysis of black intellectual life in America. Contains a bitter and perhaps distorted attack on Marxism and the American left, but provides valuable insight.

Davis, Angela et al., eds. If They Come in the Morning: Voices of Resistance. New York: New American Library, 1971.

Essays in response to the trial of Angela Davis. Some moving rhetorical statements about blacks as political prisoners and the nature of our prison system.

Du Bois, W.E.B. The Souls of Black Folk: Essays and Sketches. Chicago: A.C. McClurg, 1903; Blue Heron, 1953.

Great classic by one of the most brilliant and incisive of black thinkers and writers. Du Bois posits two conflicting identities and traditions which black people must reconcile--an essential starting point for understanding black experience and culture in America.

Ellison, Ralph. Shadow and Act. New York: Random House, 1964.

Important collection of essays on art and culture by one of the major black writers of the twentieth century. Argument for individualism and autonomy in art.

Hansberry, Lorraine. To Be Young, Gifted and Black. Adapted by Robert Nemiroff. New York: New American Library, 1969.

One of those books that defies categorization. A combination of drama, letters, autobiography, and reflections arranged by Nemiroff (Hansberry's husband) after her death.

Hurston, Zora Neale. I Love Myself When I Am Laughing.... Edited by Alice Walker. Old Westbury, N.Y.: The Feminist Press, 1981.

Fine collection of the writings of this novelist, anthropologist, critic, and essayist, with an appreciative introduction by Walker that points out the indebtedness of current black women writers to Hurston's work and example.

Johnson, James Weldon. Black Manhattan. New York: Knopf, 1930.

Descriptive and reflective essays and sketches on life in Harlem in the twenties.

Jones, LeRoi. Blues People: Negro Music in American Life. New York: Morrow, 1963.

Scholarly, eloquent discussion of black music and its expropriation by the dominant culture. A classic. (See also Baraka in this section)

Killens, John O. Black Man's Burden. New York: Trident, 1965.

Killens argues that blacks in America should look to Africa for tradition, inspiration, and community. Thoughtful essays.

Locke, Alain, ed. The New Negro: An Interpretation. New York: Boni, 1925.

This collection of black writings heralded the arrival of the Harlem Renaissance. The title essay is an important statement of the fundamental beliefs underlying the major expression of that era: a belief that the Negro was experiencing and celebrating a spiritual coming of age in evolving a racial consciousness that would contribute centrally to American life.

McKay, Claude. The Passion of Claude McKay: Selected Poetry and Prose, 1912-1948. New York: Schocken, 1973.

Jamaican-born McKay is a novelist, poet, and essayist who was an important forerunner of the Harlem Renaissance and a left activist who contributed to the work of the Masses/Liberator group. His essays and letters are in many ways more interesting than his poetry, which is mostly traditional in form though expressing a new consciousness and militancy in content.

Saunders, Redding. On Being Negro in America. Indianapolis: Bobbs-Merrill, 1951; New York: Bantam, 1964.

Essays by an important "elder statesman" of black bêlles-lettres, part autobiographical, part cultural criticism.

Wallace, Michele. Black Macho and the Myth of the Superwoman. New York: Dial, 1979.

A black feminist analysis of and response to the black power movement, including its manifestation in the black aesthetic. Controversial and provocative, containing a particularly searing critique of Jones and Cleaver.

Wright, Richard. White Man, Listen! New York: Doubleday, 1957.

The third and last volume of Wright's essays, part of his continuing exploration of racial inequality and its consequences.

## JOURNALS AND PERIODICALS

*The Black Scholar* (San Francisco Black World Foundation)

*Black World* (formerly *Negro Digest*)

*Callaloo* (University of Kentucky)

*College Language Association Journal* (Morgan State University)

*Essence*

*Iowa Review* (Vol. 6, No. 2 (Spring 1975) is on black writing)

*Journal of Black Poetry*

*Journal of Black Studies*

*Liberator* (New York Afro-American Research Institute)

*The Massachusetts Review* (Vol. 18, Nos. 3 and 4)

*Negro American Literature Forum* (Indiana State University)

*Negro History Bulletin*

*Negro Quarterly*

*New Letters*

*Obsidian* (New York State University at Fredonia)

*Phylon* (Atlanta University)

*Studies in Black Literature* (Mary Washington College)

*Yardbird Reader*

## MEXICAN AMERICAN LITERATURE

This section of the bibliography is drawn largely from a bibliographic essay by Febe Portillo Orozco, "Hispanic Literature: An Annotated Bibliography for High School and College Students and Adults," 1980; edited and supplemented by Deborah Rosenfelt and Carol Lee Sanchez.

### BIBLIOGRAPHY

Eger, Ernestina N. "A Selected Bibliography of Chicano Criticism." In Francisco Jimenez, ed. The Identification and Analysis of Chicano Literature. New York: Bilingual Press, 1979.

An extensive bibliography of criticism in both English and Spanish, including criticism on various genres as well as individual authors.

Heisley, Michael. An Annotated Bibliography of Chicano Folklore from the Southwestern United States. Los Angeles: Center for the Study of Comparative Folklore and Mythology, 1977.

Useful for folklorists and those interested in the cultural contexts and folkloric influences on Chicano literature. Informative annotations.

Lomeli, Francisco A. and Donaldo W. Urioste. Chicano Perspectives in Literature: A Critical and Annotated Bibliography. Albuquerque: Pajarito Publications, 1976.

Comprehensive bibliography, useful as an overview, since it provides plot summaries of most significant works of Chicano literature as well as critical commentary.

Salinas, Judy. "Recommended Resources for Teaching Chicano Literature and Culture." Popular Culture Association Newsletter, 6 (March 1977), 62-75.

Helpful guide with emphasis on cultural contexts.

Tatum, Charles. "Toward a Chicano Bibliography of Literary Criticism." Atisbos, 2 (Winter 1976-77), 35-39.

Unexamined.

## CRITICISM

Bruce-Novoa, ed. Chicano Authors: Inquiry by Interview. Austin, Tex.: Univ. of Texas Press, 1980.

Useful paperback containing informative interviews with fourteen leading Chicano writers as well as brief biographical sketches. Final bibliography (unannotated)includes anthologies, fiction, poetry, drama, and criticism.

Jimenez, Francisco, ed. The Identification and Analysis of Chicano Literature. New York: Bilingual Press, 1979.

A bilingual text with essays defining Chicano literature, setting it in critical perspective, and analyzing various specific themes and writers. Brings together many important essays by leading critics and writers, such as Leal, Hinojosa, and Rivera. A helpful essay by Gary Keller analyzes "The Literary Strategems Available to the Bilingual Chicano Writer." Includes a useful bibliograpny of criticism.

Paredes, Raymund A. "The Promise of Chicano Literature." In Dexter Fisher, ed. Minority Language and Literature:Retrospective and Perspective. New York: Modern Language Association, 1977. Pp. 29-41.

A helpful critical overview of Chicano literature and its relation to the canon of American literature.

Sedano, Michael Victor. "Chicanismo: A Rhetorical Analysis of Themes and Images of Selected Poetry from the Chicano Movement." Western Journal of Speech Communication, 44 (September 1980): 177-190.

Sommers, Joseph and Tomas Ybarra-Frausto, eds. Modern Chicano Writers: A Collection of Critical Essays. Englewood Cliffs, N.J.: Prentice-Hall, 1979.

First-rate essays by leading critics, providing general historical and cultural frameworks for the study of Chicano literature as well as critical essays on such individual writers as Alurista, Tomas Rivera, Judy Lucero, and Bernice Zamora. Includes an important section on Teatro Campesino.

Tovar, Ines Hernandez. "Chicana Writers." In Rose Marie Cutting and Bonnie Freeman, eds. Women in Texas. Austin, Tex.: Univ. of Texas Press, 1977.

Tovar is one of the better critics combining an ethnic and feminist consciousness with a sophisticated appreciation of the formal qualities of literature.

## ANTHOLOGIES

(Some annotations in this section are from Dexter Fisher, ed. The Third Woman: Minority Women Writers of the United States. Boston: Houghton Mifflin, 1980.)

Alurista, et al.,eds. Festival de Flor y Canto: An Anthology of Chicano Literature. Los Angeles: University of Southern California Press, 1976.

An anthology of previously unpublished material by representative Chicano writers. (DF) Alurista is a leading Chicano poet; the "flor y Canto" of the title refers to the indigenous celebrative tradition of flower and song.

Dwyer, Carlota Cardenas de., ed. Chicano Voices. Boston: Houghton Mifflin, 1975.

This collection is divided into five areas: la raza, the barrio, the Chicana woman, life and la causa. (DF)

Garza, Roberto J., ed. Contemporary Chicano Theater. Notre Dame, Ind.: University of Notre Dame Press, 1976.

A good introduction to Chicano drama. (DF)

Harth, Dorothy E. and Lewis M. Baldwin, eds. Voices of Aztlan: Chicano Literature Today. New York: New American Library, 1974.

Excellent anthology which includes short stories, poetry, drama, and portions from four sustained prose works: Ernesto Galarza's fine autobiography, Barrio Boy, and three novels: Pocho, Chicano, and The Plum Plum Pickers.

Mirikitani, Janice, et al., eds. Time to Greez--Incantations from the Third World. San Francisco: Glide Publications, 1975.

One of the better poetry anthologies, including works by representative Chicano and Chicana poets, as well as poetry from other racial groups.

Ortego, Philip D., ed. We Are Chicanos: An Anthology of Mexican-American Literature. New York: Washington Square Press, 1973.

Includes works in all genres, from Mexican-American folklore, myth, and legend to essays and poetry of the Chicano movement. Especially notable are Estella Portillo Trambley's play, "The Day of the Swallows," and several short stories in the fiction section.

Paredes, Americo , and Raymundo Paredes, eds. Mexican-American Authors. Boston: Houghton Mifflin, 1972.

This collection is particularly valuable for its inclusion of Chicano literature before World War II. It contains folk ballads and dichos, short stories, and poetry by twelve authors.

Romano-V., Octavio I. and Herminio Rios C., eds. El Espejo/The Mirror: Selected Chicano Literature. Berkeley: Quinto Sol Publications, 1969.

The first and one of the best anthologies. Several stories and some of the poetry are in both English and Spanish; a few of the poems are in "pocho," including some of the works of important poet Jose Montoya. Trambley's play is also included.
"El Espejo is a collection of first-order talents, which should be read to discover the richness of literature that Chicano writers are creating; the insights into Mexican-American culture are additional, fringe benefits. . ." . (Robert Blauner, Racial Oppression in America, New York: Harper & Row, 1972)

Salinas, Luis Omar and Lillian Faderman, eds. From the Barrio: A Chicano Anthology. San Francisco: Canfield Press, 1973.

Includes poetry, short fiction, essays, drama, and excerpts from novels. The selections are geared toward the exploration of "chicanismo." (DF)

Shular, Antonia Castaneda, Tomas Ybarra-Frausto, and Joseph Sommers, eds. Literatura Chicana:Texto y Contexto/Chicano Literature: Text and Context. Englewood Cliffs, N.J.: Prentice-Hall, 1972.

Provides a historical framework for the emergence of Chicano literature. Emphasis is on Mexican origins and links with South American culture. (DF)

Valdez, Luis and Stan Steiner, eds. Aztlan: An Anthology of Mexican-American Literature. New York: Knopf, 1972.

Excellent source book or teaching tool for classes in political science history, sociology, or literature, since selections include a number of social and historical essays. Literary selections range from pre-conquest to contemporary.

Vento, Arnold, et al., eds. Flor i canto II: An Anthology of Chicano Literature. Albuquerque and Austin: Pajarito Publications and the Center for Mexican American Studies, Univ. of Texas, Austin, 1979.

Unexamined.

## NOVELS

Anaya, Rudolfo A. Bless Me, Ultima. Berkeley: Tonatiuh International, 1977.

A classic novel about the relationship of a young boy and a curandera who assists at his birth and is asked to come live with his family. Will his destiny be like that of the wild, free rancheros in his father's family or the peaceful, quiet land-tilling people of his mother's family, who want him to become a priest? This novel incorporates culture, religion, tradition and myth without ever sacrificing character, plot, or theme. Literary gem for high school or college and one of the more widely-read and praised of Chicano works.

__________. Heart of Aztlan. Berkeley: Editorial Justa, 1980.

Anaya takes a family who appears at the beginning of Bless Me, Ultima, the Chavez family, and moves them into contemporary Albuquerque; thus, the family undergoes the transition from peaceful rural setting to urban jungle. The four teenage children in the family face the urban Chicano world of gangs and drugs, seeking work and independence. The disintegration of the family is keenly felt as each member gains his/her personal identity outside of the family structure. The father's suffering when he is laid off and his struggle to regain control of the family is sensitively portrayed. As in his other work, Anaya incorporates the myth of Aztlan as the ancient home of the Chicano.

__________. Tortuga. Berkeley: Editorial Justa, 1979.

At the end of Heart of Aztlan, one of the Chavezes has a freak accident and in Tortuga , the protagonist is in a body cast, on his way to a children's convalescent hospital in the shadow of a mountain which the Indians have named Tortuga (turtle) because of its shape. The myth of the mountain creates a vision of hope and is somehow the bond with the outside world for the suffering children of the hospital. Written with clarity, understanding, and love without becoming maudlin.

Barrio, Raymond. The Plum Plum Pickers. Sunnyvale, CA: Ventura Press, 1969.

One of the best novels on the recurrent theme of the migrant family in the Southwest, recreating the cyclical myth of Sisyphus in the San Joaquin Valley and providing insight into the most intimate moments of the Gutierrez family's existence.

De Casas, Celso A. Pelon Drops Out. Berkeley: Tonatiuh International, 1979.

This novel in some ways parodies the magical experiences recorded by Carlos Casteneda. It uses the structure of master/pupil, mythic journey, and the acquisition of folk wisdom through experiences and obstacles after hearing certain magic incantations or drinking the appropriate brew, but it is told with satiric humor. Here, the protagonist's apprenticeship to cement masons becomes a training ground to make of him a heroic warrior in the battle of life. At the end of his journey, he has accomplished the ultimate goal: no longer to be tempted to talk to the "pachucos" or be afraid of the "cu-cui" (boogie-man).

Hinojosa-S., Rolando R. Generaciones y Semblanzas. Berkeley: Editorial Justa, 1979.

Bilingual version of the novel awarded the International Premio Casa de las Americas. This is really more of a novella (178 pages) of recollections which capture the language and experiences of many Chicanos. Reveals the relationships of the extended family and the struggles of Chicanos to reconcile the expectations of their cultural heritage and the reality of their lives here in the United States.

Romero, Orlando. Nambe - Year One. Berkeley: Tonatiuh International, 1976.

A novella written in poetic-prose style, particularly well suited to mythic adventure which merges past and present. The young protagonist falls in love with a green-eyed gypsy from the past who helps him explore nature, incidents, and characters out of his own time frame.

Torres-Metzgar, Joseph V. Below the Summit. Berkeley: Tonatiuh International, 1976.

The protagonist in this novel is a fanatic radio minister/knife salesman/ student, who fights the imagined evil he sees everywhere in the form of a pervading decadence. He has a five year old son and a Mexican wife whom he keeps isolated in a farm far from other forms of civilization because he suspects Mexican's "hot blood" cannot be trusted. He also comes into contact with a liberal Mexican college professor and many racist white Texans whose point of view overwhelms this novel. The building tension and the sudden, violent climax make this a gripping novel.

Vasquez, Richard. Chicano. Garden City, N.J.: Doubleday, 1970.

A major epic novel which traces the Sandoval family from the first Sandoval who came into the United States to try to make a better life for himself to the grandchildren who end up in the barrio of East Los Angeles trying to cope with problems of covert, institutionalized prejudice.

Villarreal, Jose Antonio. Pocho. Garden City, N.J.: Doubleday, 1959, reprinted 1970.

The first Chicano novel published and a classic. The protagonist is a Pocho: Mexican by culture, heritage and language, but American-born. The novel deals with a central theme common to immigrant literature: the struggle of a first-generation of native-born children to resolve the ambivalences and conflict of respect for the traditions of the parents, versus the need to assimilate, always feeling guilty whatever the decision. Records the disintegration of the traditional family and expresses the pain and conflict of the only son, the protagonist of the novel.

Villasenor, Edmundo. Macho! New York: Bantam Books, 1973.

A young boy caught in a conflict between families in his tiny village in Mexico has to flee to become a "Norteno." He arrives at the border between Mexico and the United States in 1963, just as the bracero program is stopped by the United States government. At the border, thousands of men are left stranded, desperate, and starving, and the protagonist must quickly "become a man" to survive. The novel is written in a style reminiscent of Steinbeck, as Villasenor inserts historical data between chapters to set the tone and setting. The novel provides considerable insight into the character of the Mexican male.

## SHORT STORIES

Hinojosa-S., Rolando. Estampas Del Valle y Otras Obras. Berkeley: Quinto Sol, 1973.

Both English and Spanish versions of stories rendered by an author who captures the realism of everyday events in the style of oral storytelling. The Spanish sounds more authentic.

Mendez, Miguel. Tata Casehua y Otros Cuentos. Berkeley: Editorial Justa, 1980.

Lyrical short stories with a mythic quality that captures the pride of an indigenous past. The best is the title story.

Rivera, Tomas. . . . Y No Se Lo Trago La Tierra . . . And The Earth Did Not Part. Berkeley: Quinto Sol, 1971.

Bilingual stories which capture the oral traditions of Mexican American culture. They focus on the lives of migrant farmworkers; their struggles in schools; and their desperate longing for something better, although hard work, honesty, and love of one's family sometimes seem to create only pain, both physical and emotional. In the title story, an adolescent boy questions the existence of God, finally cursing Him. Later, he wonders why he had been allowed to curse God, "...and the earth had not parted." Rivera is one of the finest contemporary Mexican American writers.

Sanchez, Saul. Hay Plesha Lichans Tu Di Flac. Berkeley: Editorial Justa, 1979.

Thematically connected short stories realistically depicting the lives of Chicanos in the Southwest. The title underlines the sense of misunderstanding and alienation that becomes a theme throughout. On the first day of school, a Chicano child has to repeat "hay plesha lichans" without any understanding of what he or anyone else is saying. On the last page, an old Mexican couple is presented a folded flag by the American soldiers who bury their son who has been killed in action, and the "hay plesha lichans" is repeated as the old couple look on baffled. Suitable for high school and above, and those used to the bilingual vernacular.

Trambley, Estela Portillo. Rain of Scorpions. Berkeley: Tonatiuh International, 1975.

Volume of fine short stories by the first Chicana to publish a book of her own. Some of the outstanding stories in this volume are "Recast," which uses the metaphor of a beautiful scarab beetle to explain and define a ruthless man and the evolutionary process that it took to create these two lovely creatures with the hard exterior but vulnerable underbelly; "The Secret Room," a powerful drama of greed and the master/slave relationships it creates; and "The Burning," a fascinating story of a witch hunt told from the point of view of the witch.

Ulibarri, Sabine R.. *Mi Abuela Fumaba Puros / My Grandma Smoked Cigars*.
Berkeley: Quinto Sol, 1977.

Oral tales, often delightfully humorous, told in first person narration; interspersed are well known "cuentos". Beautifully illustrated with . etchings by Dennis Martinez.

## POETRY

Alurista. *Floricanto en Aztlan*. Los Angeles: Chicano Studies Center U.C.L.A., 1971.

________. *Nationchild Plumaroja*. San Diego: Toltecas en Aztlan Publications, 1972.

________. *Timespace Huracan*. Albuquerque: Parajito Publications, 1976.

Alurista (Alberto Urista) is one of the more influential Chicano poets, and has attracted more critical attention than most. He is one of the pioneers in the fusion of English, Spanish, and "Chicanismos" in poetic language as well as one of the early articulators of a vision of Chicano nationalism based on a pre-Columbian heritage of mythic and spiritual belief.

Burciaga, Jose A. and Bernice Zamora. *Restless Serpents*. Menlo Park, CA: Disenos Literarios, 1976.

Poems by two important Chicano writers, with a more universal appeal than the explicitly political Chicano poetry of the 1960's. Burciaga's section also contains his sketches.

Elizondo, Sergio. *Perros and Antiperros*. English translation by Gustavo Segade. Berkeley: Quinto Sol, 1972.

Bilingual poems with the quality of epic poetry, primarily devoted to the Tierra Amarilla in New Mexico.

Gonzales, Rodolfo. *I Am Joaquin*. Denver: Crusade for Justice, 1967; New York: Bantam Books, 1972.

Now classic poem evoking a mythic Chicano identity. A film based on the poem is available in most college libraries.

Hruska y Cortez, Elias. *This Side and Other Things* and Roberto Vargas. *Primeros Cantos*. San Francisco: Ediciones Pocho-che, 1973.

Good collection of works by two writers representative of the emerging Chicano poetry movement of the Bay area.

Montoya, Jose. *El Sol y Los de Abajo*. San Francisco: Ediciones Pocho-Che, 1972.

Classic poems by a leading Chicano poet, one whom Chicanos feel speaks directly to the heart and experience of the Chicano in the authentic pocho of the barrio.

Moreno, Dorinda. La Mujer es la Tierra: La Tierra de Vida. Berkeley: Casa Editorial, 1975.

Poetry and sketches by the Chicana writer who compiled the first anthology of works by Latina women (now out of print). A mythic, archetypal approach to womanhood.

Soto, Gary. The Elements of San Joaquin. Pittsburg, PA.: University of Pittsburg, 1977.

Winner of the 1976 U. S. Award of the International Poetry Forum. Finely-crafted poems evoking the lives and familial relationships of the migrant workers of the San Joaquin Valley.

Villanueva, Tino. Hay Otra Voz Poems (There Is Another Voice Poems ). New York: Editorial Mensaje, 1972.

Contains 30 poems, 13 in English, 12 in Spanish, and 5 in which English and Spanish are mixed in the deliberate linguistic tension of "interlingualism." The themes are personal and political, private and communal.

## DRAMA

Huerta, Jorga A., ed. El Teatro de la Esperanza: An Anthology of Chicano Drama. Goleta: Teatro de la Esperanza, 1973.

Good introduction to Chicano theatre.

Niggli, Josefina. Mexican Folk Plays. Chapel Hill: University of North Carolina Press, 1938.

Niggli is a Mexican-American dramatist of the mid-twentieth century. She records and adapts plays of the folk tradition.

Valdes, Luis. Actos: The Teatro Campesino. San Juan Bautista: Cucaracha Press, 1971.

Collection of nine plays produced by the Teatro Campesino, the theatre that evolved from and for the farmworkers' movement, becoming part of and contributing to a flowering of Latino theatre in many forms and contexts.

Hernandez, Alfonso. The False Advent of Mary's Child and Other Plays. Berkeley: Editorial Justa, 1979.

Experimental plays, frequently bawdy and violent, that comment on sexism, homosexuality, and jealousy through techniques ranging from Mexican folk rituals to the surreal. Irreverent and interesting drama.

## AUTOBIOGRAPHY

Acosta, Oscar Zeta. The Autobiography of a Brown Buffalo. San Francisco: Straight Arrow Books, 1972.

The story of a rough, coarse, fat Chicanito who grows up in racist Riverbank, California. A comic novel, it is definitely not intended for the delicate or prudish. Zeta takes the reader through the 60's and his psychedelic years in San Francisco to his ulcer-plagued career as a lawyer in Oakland. His endless search through the land of his conquered people is an attempt to find his own identity.

Alvarado, Arturo Rocha. Cronica De Aztlan/A Migrant's Tale. Berkeley: Quinto Sol, 1977.

First-person account of the life of a migrant family; the thousands of miles traveled to follow the crops; the memory of the loving advice given by the author's family to get an education as the only possible way out of the endless cycle of migrant farm labor; and the painful memory of the migrant child's actual experience in school: ". . . If only they would have felt secure enough in school to learn without pain . . .". Suitable for less advanced students.

Galarza, Ernesto. Barrio Boy. Notre Dame, Ind.: Univ. of Notre Dame Press, 1977.

An eloquent autobiography by a leading Mexican American social scientist. The story of a boy's journey from a small village in the northern Mexico mountains to a barrio in Sacramento, California, and of his resourcefulness and maturity in the face of a long series of difficulties. A classic of the autobiographical genre.

Topete, Eutimio and Jerry Gonzales. Recordar es Vivir. Berkeley: Editorial Justa, 1978.

Recollections of Mexican Americans of various different ages and walks of life. The bilingual selections are followed by exercises to stimulate discussion. A valuable teaching text for teachers of English as a second language; simple reading with high interest level. Contains some interesting photography.

## JOURNALS AND PERIODICALS

*Aztlán:Chicano Journal of the Social Sciences and the Arts* (Chicano Studies Center, UCLA

*Bilingual Review* (Jamaica, N.Y., York College)

*Caracol* (San Antonio, Christopher Press)

*De Colores: Journal of Emerging Raza Philosophies* (Albuquerque, Pajarito Publications) Vol. 3, No. 3, *La Cosecha--Literatura y la Mujer Chicana* (1977), is devoted exclusively to Chicana writers.

*Fomento Literario* (Washington, D.C., El Congreso Nacional de Asuntos Colegiales)

*El Grito--Journal of Contemporary Mexican American Thought* (Berkeley, Quinto Sol Publications )

*Grito del Sol: A Chicano Quarterly* (Berkeley, Tonatiuh International)

*Hembra* (Center for Mexican American Studies, Univ. of Texas, Austin)

*Maize* (San Diego)

*Revista Chicano-Riqueña* (Bloomington, Indiana University Northwest)

*Tejidos* (Austin, Univ. of Texas)

## ASIAN AMERICAN LITERATURE

Some of the entries in this section were taken from the following sources, each identified by the author's initials: Dexter Fisher, *The Third Woman: Minority Women's Literature of the United States*. Boston: Houghton Mifflin, 1980; Jeffrey Chan, "Asian American Literary Traditions" (unpublished paper), and Annie Soo, "Minorities' Bibliography," May 1978 (unpublished).

This bibliography includes a number of works published in the Phillipines, many of which include works by Filipino-Americans. This tradition is important for understanding the continuities between the two areas' cultural expression.

## BIBLIOGRAPHY

Asian American Caucus. *Asian Americans: An Annotated Bibliography for Public Libraries*. Chicago: Asian American Library Association, 1977.

An annotated bibliography, 47 pages in length.

Fujimoto, Isao et. al. *Asians in America: A Selected Annotated Bibliography*. Davis: U.C. Davis, 1971.

General bibliography with some references to literature.

Liu, John M. "Selected Bibliography, 1979." *Amerasia*, 6,2 (1979): 105-120.

Listing of all the journals relevant to Asian American studies, as well as the important publications of the year. More social than literary, but good background.

Palomino, Harue. *The Japanese and the Japanese Americans: A Critical Bibliography*. Association of Children's Libraries of Northern California, 1976.

Wong, Nellie, comp. "Bibliography of Asian Pacific Women Writers," Unpublished. Write the author, c/o Radical Women, 2661 21st Street, San Francisco, CA 94110.

Yung, Judy et. al. "Asian American Women: A Bibliography." *Bridge*, 6,4 (Winter 1978): 49-54. (Special issue on Asian American women)

Includes information on and writings by Asian American women, available at the Asian American Studies Center at UC Berkeley and at the Asian Community Library, Oakland Public Library.

## CRITICISM AND BACKGROUND READING

Chan, Jeffrey Paul et al. "Resources for Chinese and Japanese American Literary Traditions." Amerasia, 8,1 (1981): 19-31.

An important informative article that will be expanded for a book on the literary history of the American West. A basic resource.

Chin, Frank and Jeffrey Paul Chan. "Racist Love." In Richard Kostelanetz, ed. Seeing Through Shuck. New York: Ballantine, 1972.

A discussion of racial stereotypes in the media.

Gonzales, N.V.M. "English Literatures of the Third World." The Manila Review (April 1975): 59-69.

Gonzales discusses in his essay the effects of the English language on Third World literature, essentially the effects of language on shaping the world view expressed in existing literature.

Hosillos, Lucila Valencia. Philippine American Literary Relations. Quezon City: University of the Philippines Press, 1969.

Politics played a major part in shaping Filipino writings. This is a perspective that illuminates the form of some Filipino Literature and its evolution from 1898 to 1941.

Joaquin, Nick. "Culture as History." The Manila Review (April 1975):5-26.

In this extensive essay, Filipino author Joaquin traces the history of Filipino aesthetics. The search for indigenous sources may be misplaced, given the overlay and impact of subsequent cultural and sociopolitical circumstances, including colonialism.

Medina, Buenaventura S. Confrontations - Past and Present in the Philippine Literature. Rizal, Philippines: National Book Store Incorporated, 1974.

A critical and definitive history of the literature of the Filipinos. Cites works of significance in the formation of a national literature. This volume presents an overview of the whole range of writers and their works.

Mercado, S.V.D., Leonardo M. *Elements of Filipino Philosophy*. Tacloban City, Philippines: Divine Word University Publications, 1974.

Provides a philosophical context that is sometimes useful as an approach to an examination of character development in the works of some first generation Filipino American authors. Interesting reading for those specifically interested in Filipino American literature.

Nakpil, Carmen. *Woman Enough*. Quezon City: Uibal Publishing Co., 1963.

This essayist who wrote about the woman's role in the 1950's is interesting to read. Some of what she says is obsolete now, but she is in many ways a pioneer thinker.

Oda, Franklin Shoichior. *In Movement*. Los Angeles: Visual Communications, Asian American Studies, Central, Inc., 1977.

A pictoral history of Asian Americans that is divided into sections dealing with immigration, work and community of Japanese, Chinese, Filipinos, Koreans and Samoans. An interesting look into the sociohistorical backdrop of Asian American immigrant literature.

Ogawa, Dennis. *From Jap to Japanese: The Evolution of Japanese American Stereotypes*. McCutchan Publishing Corporation, 1971.

A look at the images of Japanese Americans in society and culture.

San Juan Jr., Epifanio, ed. *The Radical Tradition in Philippine Literature*. Quezon City, Philippines, 1971.

An anthology of seven essays examining the relationship between Filipino history and literature, as a form of response to that history.

Tanaka, Ronald. "Towards a Systems Analysis of Ethnic Minority Literature." *Journal of Ethnic Studies*, 6,1 (Spring 1978): 49-61.

This article originally written to address the context of Nikkei poetry, is rather technical, but interesting. It attempts to define the content of Asian American and other ethnic literatures as a response to environmental stress, through the applications of a communication systems model.

Wong, Nellie. "In Search of the Self as Hero: Confetti of Voices on New Year's Night." In *This Bridge Called My Back*. Watertown, Mass.: Persephone Press, 1981.

A reflective essay that speaks for the Asian American woman as creative agent.

## ANTHOLOGIES

Agcaoili, T. D. *Philippine Writing*. Manila: Archipelago Publishing House, 1953.

With an introduction by Edith L. and Edilberto K. Tiempo, this anthology contains 34 short stories, 25 poems, 2 critical essays, and biographical notes on the contributors.

*Amerasia Journal*, 3,2 (1976): 1-114. *Special Issue - Asian-American Literature*. Edited by Rick Osumi Mejumi and Carolyn Lee.

Includes poetry, short stories, reviews and essays by a variety of important Asian American writers.

*Asian Women*. Berkeley: Asian Woman's Journal Workshop, 1971.

"This book may be obtained through the Asian American Studies Center at UCLA. It includes essays on the history of Asian women in America, as well as some literature." (DF)

Many of the works here contain forthright statements from the point of view of Asian American feminism.

Casper, Leonard, ed. *Philippine Short Stories*. Albuquerque, New Mexico: University of New Mexico Press, 1962.

This collection of short stories by various Filipino authors, some of whom were educated in American schools of occupied Philippines, has the process of colonization as its thematic root. These stories vary greatly in the types of characters portrayed; however, the cultural influences that lead to personal dilemmas are present regardless of class or caste.

____________________. *New Writings from the Philippines: A Critique and Anthology*. Syracuse, N.Y.: Syracuse University Press, 1966.

Anthology of Filipino literature in English with short bibliographical notes on contributors. Contains a bibliography on pp. 386-389, and a checklist of Filipino literature published in the United States between 1930-1965 on pp. 390-398.

Chin, Frank et. al., eds. *Aiiieeeee! An Anthology of Asian American Writers*. Garden City, N.Y.: Anchor Press/Doubleday, 1975.

Probably the first anthology of Asian American literature, and a very good one. A long introduction covers historical background and presents the editors' definitions of Asian American literature.

______________________. The Big Aiiieeeee. Washington, D.C.: Howard University Press, 1982.

Otherwise known as "Son of Aiieeeee," this larger anthology focuses mostly on writings of Chinese and Japanese Americans. The extensive introduction is an informative, critical and socio-historical look at Asian American literatures.

Crognan, Richard V., ed. The Development of Philippine Literature in English. Quezon City, Philippines: Alemar-Phoenix Publishing House, Incorporated, 1975.

Contains literature from the early period (1900 to 1930), the middle period (1930 - 1960), and the modern period (1960 to 1974).

David-Maramba, Asuncion, ed. Philippine Contemporary Literatures. Second ed. Manila: Bookmark, 1965.

This anthology consists of short stories, poetry, essays, articles, historical and bibliographic essays and literary criticism. Presentational and introductory.

del Castillo, Teofilo and T. Medina, Jr. Philippine Literature from Ancient Times to the Present. Quezon City: Bureau of Printing, 1965. Distributed by Cellar Book Shop, Detroit, Michigan.

The existence of more than a dozen principal languages accounts in large measure for the richness of Filipino literature. This book is divided into three parts. The third section reveals the rapid maturation of contemporary literature written in three important languages: English, Tagalog and Spanish.

Gee, Emma, ed. Counterpoint: Perspectives on Asian America. Los Angeles: Asian American Studies Center, University of California, 1976.

This is a collection of original and previously published works that is divided into three major sections — "Critical Perspectives," "Contemporary Issues," and "Literature." Focus on Asian American women. Very useful in the development of Asian American studies. (DF)

Harvey, Nick, ed. Ting: The Caldron - Chinese Art and Identity in San Francisco. San Francisco: Glide Urban Center, 1970.

This collection of essays, poetry, graphics and other works reflects and exposes the culture and varied lifestyles of Chinatown, S.F.

Hsu, Kai-yu, and Helen Palubinskas, eds. Asian American Authors. Boston: Houghton Mifflin, 1972.

Provides a brief historical overview for each of the groups included: Chinese American, Japanese American and Filipino American. Contains good selections by Asian American women writers. (DF)

Hsu, Kai-Yu, ed. The Chinese Literary Scene: A Writer's Visit to the People's Republic. New York: Vintage/Random House, 1975.

An extensive collection of literature from the People's Republic of China. Useful to read in tandem with Chinese American works.

Jose, Francisco Sionel, ed. Equinox: An Anthology of New Writing from the Philippines. Mainla: Salidardad, 1965. Distributed by Cellar Book Shop, Detroit, Michigan.

At the beginning of this anthology is a short history of Filipino literature. Included are biographical sketches of the contributors.

Letters in Exile. UCLA Asian American Studies Center, 1976.

This is an attractive collection of essays, memoirs, articles and photographs that illuminate the socio-political context of Filipino literature from a radical perspective. Interesting and informative.

Mirikitani, Janice, ed. Ayumi: The Japanese American Anthology. San Francisco: The Japanese American Anthology Committee, 1979.

An extensive and recent collection of literature by Japanese American writers. Some mature and exemplary pieces here.

______________________. Time to Greez! Incantations from the Third World. San Francisco: Glide Publications, 1975.

A colorful collection of literary pieces by local Third World authors. Contains many selections by Asian American writers.

Moraga, Cherrie and Gloria Anzaldua, eds. This Bridge Called My Back: Writings of Radical Women of Color. Watertown, Mass.: Persephone Press, Inc., 1981.

Contains poetry, essays and memoirs of Third World women writers. Includes Asian American women writers such as Nellie Wond, Merle Woo, and Mitsuye Yamada. Perspective is radical feminist.

Navarro, Jovina, ed. Diwang Pilipino: Pilipino Consciousness. Davis, CA: Asian American Studies, UC Davis, 1974.

A variety of essays and articles that provide an interesting perspective on the Filipino immigrant experience that preceded the creation of some new literary genres.

Nee, Victory G. and Grett de Bary Nee, eds. Longtime Californ' : A Documentary Study of American Chinatown. Boston: Houghton Mifflin, 1974.

A collection of essays and oral histories that offer a backdrop of the Asian American experience. Informative.

Ramos, Maximo D., ed. *Philippine Harvest*. Quezon City: Phoenix Publishing House, Division of Alemars, 1964.

An anthology of Filipino writings in English. Contains fourteen short stories and one true adventure, six essays, six poems, four biographies, and five plays, plus short biographies of the thirty-one contributors.

Reed, Ishmael, et al., eds. *Yardbird Reader*, Volume 3. Berkeley: Yardbird Publishing, Inc., 1974.

An anthology of poetry, short stories and some stunning graphics and photographs. A good introduction on Asian American writers by Frank Chin and Shawn Wong is included.

Robles, Al, et al., eds. *Liwanag: Literary and Graphic Expressions by Filipinos in America*. San Francisco: Liwanag Publications, 1975.

An attractive literary and graphic anthology that reflects Filipino American immigrant and contemporary experience. Contributors range from first generation Filipino immigrants to subsequent generation that articulates a radical perspective. Poems and short stories by Penaranda, Mariano, Robles, Serafin, and Louis Syquia are skillful, touching and humorous.

Roseberg, A.G., ed. *Pathways to Philippine Literature in English*. Revised Edition. Quezon City: Lemar-Phoenix Publishing House, 1966.

This is an interesting collection of short stories since it includes those written by Filipino American authors in cultural and geographical transition. Of these authors, N.V.M. Gonzales stands out. His "Popcorn Man" makes an interesting character study of a "literate" victim of colonization in occupied Philippines. In "The Scent of Apples" Bienvenido Santos, another author who has made the move to the U.S., examines the plight of the Filipino immigrant in the midwest, the alienated immigrant.

*Third World Women*. San Francisco: Third World Communications, 1972.

Representative of Asian American writers are the poetry and other works of Raichi Hiratsuka, Nanying Wong, Juanita Tamayo, Connie Chan, Kitty Tsui, Jessica Hagedorn, Janice Mirikitani, Emilya Cachepero and Leslee Kinabe. Published in 1972, this anthology contains some good examples of the spirit of the 1960's.

Sunoo, Brenda Paik. *Korean American Writings*. New York: Insight, 1975.

Wand, David Hsin-Fu, ed. Asian American Heritage. New York: Washington Square Press, 1974.

A collection of stories, poems, essays, novel excerpts and oral poetry, with commentary for each section. One of the best, most representative anthologies.

Wong, Nellie, et al., eds. Unbound Feet: A Collection of Chinese American Writers. San Francisco: Isthmus Press, 1981.

This collection of works reflects the struggle by contemporary Chinese Americans, especially women, to redefine roles and traditions. Good selection of literature.

## NOVELS, MEMOIRS, AND LONGER PROSE WORKS

Bulosan, Carlos. America Is In The Heart: A Personal History. New York: Harcourt, Brace, 1943. Reprinted Seattle: University of Washington Press, 1973.

A forerunner of the Filipino American immigrant literature that serves as social comment, history and autobiography. The Washington Paperback edition contains an informative introduction by Carey McWilliams.

Chang, Diana. The Frontiers of Love. New York: Random House, 1956.

This novel speaks to the issue of cultural conflict as it is confronted by the Eurasian protagonist. Chang is one of the more prolific of Asian American novelists.

Chu, Louis. Eat a Bowl of Tea. New York: Lyle Stuart, 1961. Reprinted Seattle: University of Washington Press, 1980.

"This novel has enjoyed a resurgence of interest within the Asian American literary communities. It is partly a satire on the manners and mores of Chinatown's bachelor society, a community that lay moribound at the close of the second World War, trapped by racist immigration laws to live out their days in the Chinatowns of San Francisco, Seattle, Los Angeles, Boston, and New York City." (JC)

Houston, Jeanne Wakatsuki and James. Farewell to Manzanar. San Francisco: San Francisco Books, 1973; Bantam, 1974.

"Evacuees begin to arrive at Manzanar, the first camp in Owens Valley on March 25, 1942. By August 12, 1942, evacuation has been completed." This memoir was made into a film. (AS)

Kim, Richard. The Martyred. New York: George Braziller, 1964.

An Army Intelligence captain is sent to question the Christian minister who confesses he 'betrayed' twelve missionaries to the Communists."(AS) Korean memoirs.

Kingston, Maxine Hong. China Men. New York: Knopf, 1980.

The second major work of Maxine Hong Kingston, written in her unique blend of oral tale, memoir, and personal reflection. Traces the movement of Chinese immigrants to this country, and their slow, painful adaptations to life here.

______________________. The Woman Warrior: Memoirs of a Girlhood Among Ghosts. New York: Knopf, 1976.

In this eloquent and compelling work, Kingston uses the myth of the woman warrior as a background and counterpoint to her own story. Although one should not mistake this usage of mythic metaphor for reality, the novel stands out as a hypnotic work. Kingston virtually invents a new genre, a combination of myth, folk tale, reminiscence, and reflection.

Lee, C. Y. Lover's Point. New York: Farrar, Strauss and Cudahy, 1958.

"A novel that weaves the tragic story of a Chinese American man in Monterey who falls in love with a Japanese American woman who works as a prostitute."(AS)

______________________. The Flower Drum Song. New York: Farrar, Strauss and Cudahy, 1957.

And who doesn't know this one? A well-popularized novel that, within its dated context, deals with the generational and cultural conflict between the first and second generations of Chinese in America. This conflict is a familiar theme even in current Chinese American literature. Unfortunately, the characterizations seem stereotypical.

Lowe, Pardee. Father and Glorious Descendent. New York: Little, Brown, 1943.

Autobiographical novel.

Miyamoto, Kazuo. Hawaii - End of the Rainbow. Vermont: Charles E. Tuttle, 1964.

"A popular narrative tale of life in Hawaii". (AS)

Mori, Toshio. Woman From Hiroshima. San Francisco: Isthmus Press, 1980.

A pre-Camp Nisei's vision of Japanese American life.

Okada, John. No-No Boy. Vermont: Charles Tuttle, 1957. Reprinted Seattle: University of Washington Press, 1979.

A young Japanese man answers "no" to both questions 27 and 28 of the concentration camp loyalty questionnaire. This novel reflects the political struggles inherent in this decision.

Okimoto, Daniel. American in Disguise. Philadelphia: Lippincott, 1971.

A Sansei (third) generation Japanese American searches for his identity in Japan and in the United States.

Santos, Bienvenido N. You Lovely People. Manila: Benipayo Press, 1955. Reprinted Manila: The Bookmark, 1966.

In his introduction to this novel, N.V.M. Gonzales writes: "When this book was first conceived, Santos chose for his working title the phrase, The Hurt Men. Such indeed were the countrymen he met in Michigan, New York, and Washington, D. C. . . . Though hurt to the bone, these men were somehow truly whole. People like Ambo and Fabia attest to their unique character." Thus the title — You Lovely People. At the center of this novel is the Filipina. An interesting treatment.

Shirota, Jon. Pineapple Whites. Burbank, CA: Ohara Publishing, 1972.

"An old Japanese farmer from Hawaii joins his son on the American mainland. The son has taken a Caucasian wife." (AS)

Sone, Monica. Nisei Daughter. Boston: Little, Brown, 1953.

Autobiographical novel of a Japanese American girl living in the northwest during the war. Poignant description of how Americans of Japanese descent were treated.

Tanizaki, Junichiro. The Makioka Sisters. Trans. Edward G. Seidensticker. New York: Knopf, 1957. Reprinted New York: Dunlap, 1966.

With the popularity of Shogun and the like, this novel written by a Japanese author and scholar of Japanese literature might prove interesting as a comparative study. Written post World War II, this novel, set in the magnificent past, is "a vast and varied picture of the declining glory of a great merchant family on the eve of war."

Wong, Jade Snow. Fifth Chinese Daughter. New York: Harper and Row, 1970.

Significant autobiography.

Wong, Shawn Hsu. Homebase. Berkeley: I Reed Books, 1979.

This impressionistic Chinese American novel has a unique structure and style. It recounts the experiences and relationships of four generations of a Chinese family in California.

## SHORT STORIES

This section includes both anthologies and especially good individual short stories.

Chan, Jeffery Paul. "Auntie Tsia Lies Dying." In Kai-Yu Hsu, ed. Asian American Authors. Boston: Houghton Mifflin, 1972.

Auntie Tsia is a symbolic embodiment of a culture dying within a foreign context like the fish in the story that is taken from its natural habitat. Auntie Tsia's death spells a legacy for future generations that must carry on without her.

________________. "Sing Song Plain Song." Amerasia Journal, 3,2 (1976): 23-37.

An interesting story that reflects the third generation mentality. Skillful and humorous. Full of irony.

________________. "The Chinese in Haifa." In Aiiieeeee!. Wahington, D.C.: Howard University Press, 1974.

Depicting the decadence of a third generation Chinese American, this short story is delightfully cynical and humorous.

Chin, Frank. "Food For All His Dead." In Richard Kostelanetz, The Young American Writers. New York: Ultramarine, 1967.

A tragic story of guilt arising from the cultural gap between father and son, a tension common in Chin's works.

________________. "Yes, Young Daddy." In Jean-Pierre Cauvin and Mary J. Baker, eds. Panache. New York: Harper & Row, 1978.

This short story is a favorite with young adult audiences. Thematic are the cultural differences between generations widened by the insecurity of young adulthood. Interesting and humorous.

Gonzales, N.V.M. "Solomon King." The Manila Review, 3, (April 1975):106-132.

Deals with the Filipino "sojourner" in the United States.

Joaquin, Nick. "Summer Solstice." In Modern Philippine Short Stories. Albuquerque, NM: University of New Mexico Press, 1962.

Using the dynamics of the interaction between indigenous and colonized values and practices, Joaquin fills his partially mystical tale with class and cultural polarities. Interesting characterizations.

Kaneko, Lonny. "The Shoyu Kid." Amerasia Journal, 3,2 (1976):1-9.

In this Japanese American story set in a relocation center during World War II, Kaneko skillfully portrays an imprisoned community's sociological horror, with echoes of Shirley Jackson's "Lottery," revealed through traditional "boys' play." The underlying theme however, is the message of impending doom for the Japanese communities both here and abroad.

Deng Ming-Dao. "Broken Faith." Amerasia Journal, 3,2 (1976):82-94

This short story has its subtleties. Even within a clear-cut moral environment, human dilemmas and moral guilt exist.

Lim, Paul Stephen. "Taking Flight." Amerasia Journal, 3,2 (1976):38-62.

This allusion-laden short story of contemporary times is an interesting examination of self-contempt as a result of a "literary" education.

Mori, Toshio. "The Chauvinist." Amerasia Journal, 3,2 (1976):74-81.

A heartfelt look at a segment of the Issei (first) and Nisei (second) generation by one of the more revered authors of the Japanese American community.

_______________. Yokohama, California. Caldwell, Idaho: Caston Press, 1949.

A collection of short stories by a survivor of the relocation centers of World War II. Themes here are generated from that experience. Mori's first publication has been recognized as "a pioneering effort to record the rhythms and sensibilities of the Issei and Nisei before the war. . . . Perhaps the only work available that has a unity of vision that anneals the variety of loyalties, experience and sensibilities, that finds a lasting integrity in Japanese American community life before the war." (JC)

Murayama, Milton. All I Asking for is My Body. San Francisco: Supa Press, 1976.

"Touching, poignant accounts of an Hawaiian family. Done in dialect".(AS)

Palotan, Kerima. Stories by Kerima Palotan. Makati Rizal, Philippines: Bookmark, 1968.

Written over a twenty year span, this book contains eleven short stories about Filipino life.

Santos, Tomas. "Fish." Amerasia Journal, 3,2 (1976):95-105.

A story of unrequited love, the theme is also the attempt to create a temporary bridge between the old culture and the new. The "lovers" however, are ambivalent. Touches on the subtleties of class and cultural differences that affect individual world views.

Yamamoto, Hisaye. "The Legend of Miss Sasagawara." Amerasia Journal, 3,2 (1976): 1-9.

A short story that deals with the victimization of a Japanese American woman within the setting of a relocation center in Arizona. Represents "the only attempt by a Nisei of her generation to employ the physical setting of the Camps."

Yamauchi, Wakako. "And the Soul Shall Dance." In Aiiieeeee! Washington, D.C.: Howard University Press, 1974.

This fine short story was rewritten and produced as a play at the Asian American Theatre workshop in San Francisco.

________________. "The Sensei." Frank Chin and Shawn Wong, eds. Yardbird Reader III. Berkeley: Yardbird Publications, 1974.

This short story makes an interesting study in characterization. The three characters in this story reflect different political attitudes and habits. They have as a common denominator their past imprisonment in the relocation centers of World War II, and their current attraction to Las Vegas gambling. There the similarities end. The "Sensei" is the peripheral element, the misfit.

## POETRY

Casper, Leonard, ed. Six Filipino Poets. Manila: Benipayo Press, 1954.

A collection of poems by six Filipino poets. According to the editor these poems have no nationality; their allegiance is to literature.

Hagedorn, Jessica Tarahata. Dangerous Music: The Poetry & Prose of Jessica Hagedorn. San Francisco: Momo's Press, 1975.

The provocative spirit of the title permeates the works in this imaginistic collection. Hagedorn, a Filipino, is one of the better known Asian American poets.

Hsu, Kai-Yu, ed. Twentieth Century Chinese Poetry. New York: Doubleday, 1963.

A translation of a wide variety of Chinese poetry. Interesting for comparison with Chinese American poetry.

Inada, Lawson. Before the War. New York: William Morrow, 1971.

A collection of poetry by one of the most widely published Sensei poets.

Joaquin, Nick. Prose and Poems by Nick Joaquin. Manila: Alberto S. Florentino, 1963. Distributed by Cellar Book Shop, Detroit, Michigan.

Teodoro M. Lacsin, in his introduction, writes, "Joaquin's themes are universal ones of good and evil, time and eternity, past and present, honor and its opposite, freedom and what the weak call 'fate'. The poetry comes from the recognition and revelation that words do not come together in mere dull contact, but explode."

Lai, H.M. et al. Island: Poetry and History of Chinese Immigrants on Angel Island, 1910 - 1940. San Francisco, 1980.

Provides translations of poems carved in the walls of the Chinese detention barracks on Angel Island. This collection includes 66 poems as well as photographs of and interviews with Chinese Americans who were detained at Angel Island.

Leong, George. A Lone Bamboo Doesn't Come from Jackson Street. San Francisco, Isthmus Press, 1977.

An entertaining collection of imagistic poems and other works that recollect the history and recent sociological events of Asians in America as well as the emotional fabric of that society. Incidentally, in Chinese painting, the bamboo signifies a man.

Mirikitani, Janice. Awake in the River. San Francisco: Isthmus Press, 1978.

A collection of poetry that incorporates the social history of Asians in America.

"Poetry: An Asian-American Perspective." Bridge, 7,7 (Spring 1979):25-35.

A collection of recent poetry by Asian American women.

Wong, Nellie. Dreams in Harrison Railroad Park. Berkeley: Kelsey Street Press, 1977.

Selection of poetry by a San Francisco Chinese American poet.

Yamada, Mitsuye. Camp Notes and Other Poems. Berkeley: Shameless Hussy Press, 1976.

Fine poems by a talented Japanese American woman poet.

## DRAMA

Chin, Frank. *Chickencoop Chinaman*. Seattle: University of Washington Press, 1981.

This play about contemporary Asian Americans is humorous on paper as well as on stage. It challenges an identity established from a false context. Introduces some unique characters.

__________. *Year of the Dragon*. Seattle: University of Wasghinton Press, 1981.

A dramatic depiction of the tension played out between father and son in a cultural and generational conflict that is so complex, it becomes internalized after the death of one of the men.

Florentino, Alberto S. *Outstanding Filipino Short Plays*. Manila: Filipiniana Publishers, 1961. Distributed by Cellar Book Shop, Detroit, Michigan.

This anthology contains eight plays written by Filipino authors in English. The appendices include the biographies of the playwrites. Also included is a list of published Filipino plays in English.

## FILM

*Mitsuye and Nellie: Asian American Poets*. Produced by Allie Light and Irving Saraf.

Available through rentals or in college film libraries. This 1981 documentary is a moving and instructive study of Japanese American poet Mitsuye Yamada and Chinese American poet Nellie Wong. (For more information contact the Women Studies Program at San Francisco State University)

# JOURNALS AND PERIODICALS

*Amerasia Journal* (Yale and UCLA)

*Bridge* Magazine (Basement Workshop, Yale)

*Greenfield Review*, Vols. 3 (1974) and 4 (1975)

*Journal of Ethnic Studies* (Western Washington State College)

*Rafu Shimpo* (Los Angeles)

*Yardbird Reader*, Vols. 5 (1976) and 6 (1977)

# CROSS-CULTURAL PERSPECTIVES IN INTERDISCIPLINARY HUMANITIES

by

Eli Zaretsky

The following bibliography is directed at interdisciplinary courses in the humanities which have a contemporary American focus. Section I contains works that question the ethnocentric and sometimes racist assumptions of the traditional humanities curricula. These works reconceptualize the humanities on a world-scale(rather than in terms of ancient Greece and Rome alone) and they discuss the relevance of a reconceptualized humanism to third world struggles, especially those in America. The rest of the bibliography covers visual and decorative arts, architecture, theatre, folk music, dance, popular arts, native crafts and the like. Literature, including autobiography and oral history, is excluded with a few exceptions since the literatures of people of color are covered in another bibliography produced by this project. Some scholarship that antedates the ethnic studies movement is included when it contributes substantially to our cross-cultural understanding. Section II concerns urban American culture; since the arts, crafts and theatre of ethnic minorities in the United States is, to a great extent, rooted in the streets and neighborhoods of our cities, rather than in our museums. These are works that seek to bring out the democratic and vernacular elements of our architecture and neighborhood life. Sections III - VI are on Native-American, Asian-American, Chicano and Afro-American culture. Each section is divided between works covering backgrounds or traditional arts - for example, early Native American, Mexican, Chinese, Japanese and African, and contemporary (American) cultural expressions of these traditions.

This bibliography was prepared for the Chancellor's Maxigrant, CROSS-CULTURAL PERSPECTIVES IN THE CURRICULUM.

Project Director: Deborah Rosenfelt, Women's Studies, SFSU
Associate Project Director: Carol Lee Sanchez, Ethnic Studies and Women's Studies, SFSU

## I. BOOKS AND ARTICLES OF GENERAL INTEREST

Alloway, David N. and Francesco Cordasco. Minorities and the American City: A Sociological Primer for Educators. New York: McKay, 1970.

General relation of urbanism to higher education.

Babow, Irving. "The Singing Societies of European Immigrant Groups in San Francisco: 1851-1953." Journal of the History of the Behavioral Sciences, 5(January 1969): 10-24.

Shows how choral groups helped maintain cultural identity and were, in turn, destroyed by the rise of mass culture.

Baker, Houston, Jr. "A Note on Style and the Anthropology of Art," Black American Literature Forum, 14, 1(1980): 30-31.

In spite of brevity, raises important theoretical questions.

Baraka, Amiri. "Afro-American Literature and Class Struggle," Black American Literature Forum, 14, 1(1980): 5-14.

Coleman, Floyd. "Towards an Aesthetic Toughness in Afro-American Art," Black Art 2, 3(1978): 32-40.

Crane, Ronald Salmon. The Idea of the Humanities and Other Essays, Critical and Historical. Chicago: University of Chicago Press, 1967.

The second essay, "Shifting Definitions and Evaluations of the Humanities from the Renaissance to the Present," 157 pages long, is an excellent history of the idea of the humanities which roots it in the history of the rise of the West and shows, clearly though not explicitly,, its relations to the rise of Western power over the non-Western world.

Cruse, Harold. The Crisis of the Negro Intellectual. New York: Morrow, 1967.

Influential discussion of black culture in the United States, charging black intellectuals with failing to rely on their own cultural roots and tradition.

Fisher, Dexter and Robert B. Stepto. "Afro-American Literature: The Reconstruction of Instruction," Black American Literature Forum, 14, 4(1979): 152-153.

See also the Fisher-Stepto anthology of essays published under the same name by the Modern Language Association. Argues for the esthetic richness and complexity of Afro-American literature and against a purely sociological or historical approach to analysis.

Gardner, Howard. The Arts and Human Development: A Psychological Study of the Artistic Process. New York: Wiley, 1973.

A good study of the underlying roots of art in human nature generally. A good underlying theoretical basis for a universal or cross-cultural approach to the arts.

Grigsby, J. Eugene, Jr. Art and Ethics. Dubuque (IO): Wm. C. Brown, 1977.

This would be very useful in planning curriculum. It presents the major resources, discusses the key pedagogical issues and has useful special sections on such matters as "religion and Ethnic Art" and "Profit and Ethnic Art."

Hecker, Melvin. Ethnic America, 1970-1977. Dobbs Ferry (NY): Oceana Publications 1979.

An update of the ethnic chronology series, this covers a number of ethnic groups and includes a cumulative index.

Johnson, Abby Arthur and R.M. Johnson. Propaganda and Aesthetics: The Literary Politics of Afro-American Magazines in the Twentieth Century. Amherst (MA): University of Massachusetts Press, 1979.

Raises important questions concerning the relations of art and politics.

Kreitler, Hans and Shulamith Kreitler. Psychology of the Arts. Durham (NC): Duke University Press, 1968.

The basic text.

Levi, Albert W. The Humanities Today. Bloomington: Indiana Univ. Press, 1970.

An overall discussion which includes material on the class and social assumptions underlying the humanities.

Miller, R. Baxter, ed. Black American Literature and Humanism. Lexington (KY): University Press of Kentucky, 1981.

These are the papers of a 1978 conference at the University of Tennessee. The value is the direct confrontation with the concept of Western humanism, as it has taken shape since the Renaissance, and with its white supremacist bias.

O'Brien, Conor Cruise. "Politics and the Morality of Scholarship." In Max Black, ed., The Morality of Scholarship. Ithaca: Cornell University Press, 1967.

An important essay essentially focussed on the problem of third world revolutions today, and therefore essential reading for critical scholarship in many fields.

Palmer, L.R., ed. The Great Languages. London: Faher, 1934.

This multi-volume work helps draw attention to the diversity of world languages underlying humanity's literary and philosophical achievements.

Sachs, Curt. World History of the Dance. New York: Norton, 1937.

Valuable for its world perspective.

Von Blum, Paul. The Art of Social Conscience. New York: Universe Books, 1976.

This work situates the issues of the politicization of art squarely and directly in relation to the history of Western humanism.

Wynar, Lubomyr R. and Lois Buttlar. Ethnic Film and Filmstrip Guide for Libraries and Media Centers: A Selective Filmography. Littleton (CO): Libraries Unlimited, 1980.

Excellent annotated listings of films and film strips about every American ethnic group from Armenian to Mexican to Yugoslavian. Includes introductory essay on bibliographic control, selection and evaluation as well as names and addresses of film producers and distributors, and an index.

## II. THE CITY

Baer, Pomada and Larsen. Painted Ladies. New York: Dutton, 1978.

Illustrations of and commentary on San Francisco Victorian houses.

Cockcroft, Eva, John Weber, and James Cockcroft. Toward a People's Art. New York: Dutton, 1977.

Davidson, Bruce. East 100th Street. Boston: Harvard University Press, 1970.

Superb photographs.

Fine, David M. The City, The Immigrant, and American Fiction, 1880-1920. Metuchen (NJ): Scarecrow Press, 1977.

Important study containing a useful bibliography of novels and stories, a number by forgotten women.

Hitchcock, Henry-Russell. The Nature of Materials. New York: Duell, Sloan and Pearce, 1942.

Horowitz, Elinor Lander. Contemporary Folk Art. Philadelphia: Lippincott, 1975.

Huggins, Nathan Irvin, ed. Voices from the Harlem Renaissance. New York: Oxford, 1976.

An excellent anthology for teaching purposes. Relates the literature and visual arts to the urban milieu.

Jacobs, Jane. The Death and Life of Great American Cities. New York: Random House, Vintage, 1961.

A classic critical work on how architecture and city planning have not, for the most part, fulfilled the needs of the residents. Offers suggestions for revitalization of our urban areas.

Kurtz, Stephen A. Wasteland: Building the American Dream. New York: Frederick A. Prager, 1973.

A critique of American urban life.

Masini, Lara Vinca. Gaudi. London: Hamlyn, 1969.

Important work by the great Spanish mystic, socialist and urban visionary.

Merriam, Eve. Inner City Mother Goose. New York: Simon and Schuster, 1969.

Delightful, unpreachy poems.

Nash, Teixeira and Milton White. Grass Roots and Pavements: Art in America's Neighborhoods. Washington (DC): Media Associates, 1976.

This is both a handbook for getting support for neighborhood arts projects and a survey of those that exist. Naturally, most of these are oriented toward people of color.

Olwell, Carol and Judith L. Waldhorn. A Gift to the Street. San Francisco: Antelope Island Press, 1976.

Excellent photographs of San Francisco architecture.

Reps, John W. The Making of Urban America: A History of City Planning in the United States. Princeton (NJ): Princeton University Press, 1965.

An up-to-date and thorough examination of city planning in this country from the European origins of planning to the developments at the beginning of this century. Of particular importance are the chapters on gridiron and checkerboard city development and the effects of land speculation on planning.

__________. Town Planning in Frontier America. Princeton (NJ): Princeton University Press, 1969.

From the settlement of St. Augustine through the middle of the nineteenth century.

Rogovin, Mark, Marie Burton and Holly Highful. Mural Manual. Boston: Beacon Press, 1973.

Rudofsky, Bernard. Architecture Without Architects. New York: Doubleday, 1964.

An attempt to broaden and democratize the conception of architecture.

San Francisco Art Institute. Other Sources: An American Essay. San Francisco, 19

A well done and attractive collage of mostly San Francisco third world art, poetry, photography, film, etc. The introductory articles, Paul Kazawa's "Third World as a State of Mind" and Allan M. Gordon's "On Understanding Third World Art," are particularly useful.

Scully, Vincent. American Architecture and Urbanism. New York: Frederick A. Praeger, 1969.

Sommer, Robert. Street Art. New York: Links, 1975.

Wall, D. and W. Borek. Visionary Cities: The Arcology of Paolo Soleri. New York: Praeger, 1970.

Watson, Patrick. Fasanella's City. New York: Ballantine Books, 1974.

Raises general questions about working class art.

## III. AMERICAN INDIAN ARTS

Brady, J.J. Indian Painters and White Patrons. Albuquerque: University of New Mexico Press, 1971.

"Sections on pre-Columbian Indian painting and the arrival of the Europeans. The author presents an explanation of cultural infiltration and how Indian painting was affected by it."

Chapman, Abraham, ed. Literature of the American Indians: Views and Interpretations. New York: Meridian, 1975.

The most useful single collection of critical essays.

Claude, Francois. "L'art Indien aux Etats-Unis," Graphis, 15 (January 1959): 80-85.

Discussion of American Indian exhibit at the Brussels world fair.

Dawdy, Doris O. Annotated Bibliography of American Indian Painting. New York: Museum of the American Indian, 1968.

Dockstader, Frederick J. Indian Art in America: The Arts and Crafts of the North American Indian. Greenwich (CT): New York Graphic Society, 1966.

"Prehistoric, historic and contemporary periods."

Drum, Dorothy. American Indian Painting of the Southwest and Plains Areas. Albuquerque: University of New Mexico Press, 1968.

Emphasis on the modern period.

Feder, Norman. American Indian Art. New York: Harry N. Abrams, 1969.

Organized geographically. Indian groups, rather than an object classification. Very fine color plates.

____________. Two Hundred Years of North American Indian Art. New York: Praeger, 1972.

Exhibition from the Whitney Museum of American Art.

Fisher, Dexter, ed. The Third Woman. Boston: Houghton Mifflin, 1980.

Good selection of American Indian women writers and critics.

Laws, George Malcolm. Native American Balladry: A Descriptive Study and a Bibliographical Syllabus. Philadelphia: American Folklore Society, 1964.

Lurie, Nancy Oestreich, ed. The Portable North American Reader. New York: Viking, 1974.

Native American Arts. Washington(DC): U.S. Department of the Interior, Indian Crafts Board.

Annual publication.

Naylor, Maria. Authentic Indian Designs: 2500 Illustrations from Reports of the Bureau of American Ethnology. New York: Dover Publications, 1975.

Navajo School of Indian Basketry, Los Angeles. Indian Basket Weaving. New York: Dover Publications, 1961.

Rosen, Kenneth, ed. The Man to Send Rain Clouds. New York: Vintage, 1975.

Highly recommended as a classroom text.

Seton, Julia (Moss). American Indian Arts: A Way of Life. New York: Ronald, 1962.

Snodgrass, Jeanne O. American Indian Painters: A Biographical Directory. New York: Museum of the American Indian, 1968.

Biographies of 1,187 living and dead painters.

Stuart, Jozefa and Robert H. Ashton. Images of American Indian Art. New York: Walker, 1977.

Excellent photographs

Vaillant, George C. Indian Arts in North America. New York: Dover Publications, 1973.

Reprint of a 1939 classic.

## IV. THE ASIAN TRADITION

### A. Backgrounds

Akiyama, Terukazu. Japanese Painting. 1961. Reprinted New York: Skira/Rizzoli, 1977.

General survey of paintings in Japan from pre-Buddhist times to trends in the 19th century.

Archer, William George. Indian Paintings from the Punjab Hills: A Survey and History of Pabari Miniature Painting. London and New York: Sotheby Parke Bernet, 1974.

"A monumental study and catalogue of the miniature paintings produced in the 35 feudal states and courts of northern India in the 17th, 18th, and 19th centuries."

Barrett, Douglas, and Basil Gray. Paintings of India. 1963. Reprinted New York: Skira/Rizzoli, 1978.

A general survey.

Basham, Arthur Llewellyn. The Wonder That was India: A Survey of the Culture of the Indian Sub-continent Before the Coming of the Muslims. London: Sidgwick and Jackson, 1954. New York: Grove (Evergreen), 1959.

"Excellent coverage of the early period of India's cultural history."

Birch, Cyril, ed. Anthology of Chinese Literature. 2 vols. New York: Grove Press, 1965, 1972.

Representative works

Browner, Robert H. and Earl Miner. Japanese Court Poetry. Stanford: Stanford University Press, 1961.

"An excellent study of the development and aesthetics of Japanese poetry from the earliest times until the 14th century.

Brown, Percy. Indian Architecture. Bombay: Taraporevala, 1959-64.

The standard history, first published in 1942.

Cahill, James. Chinese Painting. 1960. Reprinted New York: Skira/Rizzoli, 1977.

Historical approach. Includes bibliography and excellent color illustrations.

Ch'en, Chih-mai. Chinese Calligraphers and their Art. Cambridge: Cambridge University Press, 1966.

An historical survey of calligraphy as an art form. Written for the general reader.

Drexler, Arthur. The Architecture of Japan. New York: Museum of Modern Art, 1955. Reprinted Arno, 1966.

Excellent introduction.

Engel, Heinrich. The Japanese House: A Tradition for Contemporary Architecture. Rutland(VT): Tuttle, 1964.

"A study of traditional Japanese architecture with relation to modern architecture."

Fergusson, James. History of Indian and Eastern Architecture. 1876. Revised Edition, R.P. Spiers. London: Murray, 1910.

A classic.

Goepper, Roger. The Essence of Chinese Painting. Trans. Michael Bullock. London: Lund, Humphries, 1963.

An introductory, though perceptive work; excellent illustration.

Grilli, Elise. The Art of the Japanese Screen. New York: Walker/Weatherhill, 1970.

"The purpose of this book ... is to present the general reader and art connoisseur with a brief survey of the history and general aesthetic principles of Japanese screen art." - Preface.

Keene, Donald. Japanese Literature: An Introduction for Western Readers. London: John Murray, 1953. New York: Grove Press (Evergreen), 1955.

____________. Anthology of Japanese Literature from the Earliest Era to the Mid-nineteenth Century. New York: Grove Press, 1955.

____________. Modern Japanese Literature: An Anthology. New York: Grove Press, 1956.

Kosambi, D.D. Ancient India: A History of Its Culture and Civilization. New York: Pantheon Books, 1966, 1969.

"A provocative social history of ancient India from a Marxist point of view, based on literary, archaeological, and anthropological evidence."

Laing, Ellen Mae Johnston. Chinese Paintings in Chinese Publications, 1956-1968: An Annotated Bibliography and an Index to the Paintings. Ann Arbor: University of Michigan, Center for Chinese Studies, 1969.

An annotated bibliography of books published between 1956 and 1968 which contain reproductions of Chinese paintings in Chinese public or private collections and a detailed index to the paintings reproduced.

Lee, Sherman E. Chinese Landscape Painting. 2nd ed., Cleveland: Cleveland Museum of Art, 1962. New York: Harper, 1971.

An introduction to the field of Chinese landscape painting as a whole. Bibliography.

Lovell, Hin-cheung. An Annotated Bibliography of Chinese Painting and Related Texts. Ann Arbor: University of Michigan, 1973.

A critical review.

Rowley, George. Principles of Chinese Painting. 2nd edition. Princeton: Princeton University Press, 1959.

"This book is an attempt to formulate the Chinese cultural traits and to analyze their expression in pictorial principles."

Soper, Alexander Coburn. *The Evolution of Buddhist Architecture in Japan*. 1942. Reprinted New York: Hacker, 1979.

Sullivan, Michael. *The Birth of Landscape Painting in China.* Berkeley: University of California Press, 1962.

Tempel, Egon. *New Japanese Architecture*. New York: Praeger, 1969.

A good introduction.

Watson, Burton. *Early Chinese Literature*. New York: Columbia University Press, 1962. Classic.

Watts, Alan W. *Uncarved Block, Unbleached Silk: The Mystery of Life*. New York: A & W Publishers, 1978.

Survey of Japanese aesthetics for Westerners.

Winternitz, Moriz. *A History of Indian Literature*. Trans. S. Ketkar and H. Kohn. 3 vols. Delhi: Motilal Banarsidass, 1927 - 1963.

"The most complete treatment in English."

Wu-Chi, Liu. *An Introduction to Chinese Literature*. Bloomington: Indiana University Press, 1966.

One of the best introductions, especially good on the drama.

## B. Asian-American

Asian-American Caucus. *Asian Americans: An Annotated Bibliography for Public Libraries.* Chicago: Asian American Library, 1977.

Chin, Frank, et al; eds. *Aiiieeeee! An Anthology of Asian American Writers.* Garden City (NY): Doubleday, 1975.

__________. *The Big Aiiieeeee!* Washington (DC): Howard University Press, 1982.

Doi, Nancy L., Chien Lin and Indu Vohra-Sahu. *Pacific/Asian American Research: An Annotated Bibliography*. Chicago: Pacific/Asian American Mental Health Research Center, 1981.

Indexed by ethnic group, region and subject, this research contains detailed annotation across many subject areas related to mental health but includes some works of cultural interest.

Gee, Emma, ed. *Counterpoint: Perspectives on Asian America*. Los Angeles: Asian American Studies Center, University of California, 1976.

Hsu, Kai-yu and Helen Palubinskas, eds. *Asian American Authors*. Boston: Houghton Mifflin, 1972.

Kitano, Harry H.L. Asians in America: A Selected Bibliography for Use in Social Work Education. New York: Council on Social Work Education, 1971.

Divided by both subject matter and ethnic group, this includes some general works on culture.

Lancaster, Clay. The Japanese Influence in America. New York: Twayne Publishers, 1963.

Historical background and definition of aesthetic influence of Japan on the U.S. through the twentieth century, including gardening, interior decorating, fine arts, applied arts, print making and architecture.

MacMinn, George R. The Theatre of the Golden Era in California. Caldwell(ID): Caxton Printer, 1941.

Fascinating marrative of the story of early Chinese plays in San Francisco in the nineteenth century.

Melendy, Howard Brett. Asians in America: Filipinos, Koreans and East Indians. Boston: Twayne, 1977.

Historical approach to three groups sometimes overlooked.

Nee, Victor G. and Brett de Bary Nee. Longtime Californ A Documentary Study of an American Chinatown. New York: Pantheon, 1973.

Study of San Francisco Chinatown based on oral histories. Excellent for teaching.

Wand, David Hsin-fu, ed. Asian-American Heritage. New York: Washington Square Press, 1974.

## V. LATINO (Especially Mexican-American)

### A. Backgrounds

Andrews, George F. Maya Cities: Placemaking and Urbanization. Norman: University of Oklahoma Press, 1975.

"A major new study of Mayan cities, their forms and functions. Based on recent archaeological investigation."

Born, Esther. The New Architecture in Mexico. New York: Morrow, 1937.

Charlot, Jean. Art from the Mayans to Disney. New York: Freeport, 1969.

Selected essays on Mayan art, the Murals, Orozco, etc.

Charlot, Jean. *The Mexican Mural Renaissance, 1920-1925.* New Haven: Yale University Press, 1963.

The author was involved in the revolutionary origins of muralism.

Chase, Gilbert. *A Guide to the Music of Latin America.* 2nd edition. Pan American Union, 1962.

Contains a very useful, annotated bibliography which can enrich the teaching of Chicano art and literature.

Chavez, Agustin Velazques. *Contemporary Mexican Artists*. Freeport (NY): Books for Libraries Press, 1969.

Coe, Michael. *The Jaguar's Children: Pre-classic Central Mexico.* New York: Museum of Primitive Art, 1965.

Emarerich, Andre. *Art Before Columbus: The Art of Ancient Mexico.* New York: Simon and Schuster, 1963.

Indian Art.

Franco, Jean. *The Modern Culture of Latin America*. London: Pall Mall, 1967.

Basic reading.

Glubok, Shirley. *Art of the Spanish in the United States and Puerto Rico*. New York: MacMillan, 1972.

Describes the Spanish influence on American architecture.

Goldman, Shifra. *Contemporary Mexican Painting in a Time of Change.* Austin: University of Texas Press, 1981.

The most important single study on modern Mexican and Mexican-American art.

Hardoy, Jorge E. *Pre-Columbian Cities*. Trans. Judith Thorne. London: Allen and Unwin, 1973.

"An extensive study on the evolution of cities in Latin America."

Kelemen, Pal. *Battlefield of the Gods: Aspects of Mexican History, Art and Exploration*. London: Allen & Unwin, 1937.

New York City Museum of Modern Art. *Twenty Centuries of Mexican Art*. New York, 1940.

Paredes, Americo. "The Anglo-American in Mexican Folklore." In Ray B. Browne, ed. *New Voices in American Studies*. W. Lafayette (IN): Purdue University Press, 1966.

Expands cross-cultural awareness from a different angle.

Quirarte, Jacinto. Mexican American Artists. Austin: University of Texas Press, 1973.

Traces the important work of Mexican-American artists in various media. Their relationship to the Mexican mainstream is analyzed.

Scully, Vincent. Pueblo: Mountain,Village, Dance. New York: Viking; 1975.

"This book is written in love and admiration for the American Southwest and its people."

B. Contemporary Chicano and Puerto Rican

"Actos: Teatro Campesino, a Theatrical Part of the United Farmworkers Organizing Committee." The New Yorker, 43, 25(August 19,1967): 23-25.

Report on an interview. Interesting on the relation of art and politics.

Ahlborn, Richard E. "Saints and Brothers." Americas. 22, 9(September 1970): 6-13.

The artistic presence of Hispanics in North America.

Arroyo, Ronald. "La Raza Influence in Jazz." El Grito, 5, 4(Summer 1974): 80-84.

Important article that stresses the Hispanic (as opposed to Black) influences on American jazz.

Braddy, Haldeen. Mexico and the Old Southwest. Port Washington(NY): Kennikat Press, 1971.

Some information about Jose Cisveros, noted Chicano artist, is included.

Campo, Arthur L. Spanish Religious Folk Theater in the Spanish Southwest. Albuquerque: University of New Mexico Press, 1934.

Chicano Art History and Appreciation Curriculum Packet (tentative title). San Antonio: University of Texas Research Center for the Arts, forthcoming.

Promises to be a useful and comprehensive set of materials for the inclusion of Chicano visual arts in college courses.

Chicano Bibliography. Salt Lake City: University of Utah Marriott Library, 1973.

Unannotated, but containing Library of Congress call numbers, this volume is especially strong in education and curriculum.

Crews, Mildred T. "Saint Maker from Taos." Americas, 21, 3(March 1969): 33-37.

Study of a New Mexico woodcutter, Patrocinio Barela.

Crocker, Elvira Valenzuela. "Tazuma: A Man and His Murals." Agenda (Summer 1974): 14-17.

Study of a leading muralist.

Crossley, M. "Tejano Artists at Houston Lighting and Power Company." Art in America, 65, 121 (May 1977).

El Grito.

This journal focuses on Chicano art, culture, thought and politics.

Espinosa, Jose Eduardo. Spanish in the Valleys: Christian Sacred Groups in the History, Life, Folk Art of Spanish New Mexico. Albuquerque: University of New Mexico Press, 1967.

Gomez-Quinones, Juan and Albert Camarello. Selected Bibliography for Chicano Studies. Los Angeles: Chicano Studies Center Publications, 1975.

Unannotated but useful bibliography divided into subject areas.

Huerta, Jorge A., ed. A Bibliography of Chicano and Mexican Dance, Drama and Music. Oxnard (CA): Colegio Quetzalcoatl, 1972.

________________. "Chicano Theatre: A Background." Aztlan, 2, 2(Fall 1971).

Useful introduction to Chicano Theatre.

Jones, Willis Knapp. Behind Spanish American Footlights. Austin(TX): University of Texas Press, 1966.

Kahn, David. "Chicano Street Murals: People's Art in the East Los Angeles Barrio." Aztlan, 6, 1(1975): 117-121.

Places the mural movement in the context of ethnic sociology.

Kroll, Eric. "Folk Art in the Barrios." Natural History, 82,6(May 1973): 65-75.

Study of a group of Santa Fe Chicano muralists.

La Luz.

Journal containing various articles on Chicano art.

"Manuel Acosta." La Luz, 3, 10-11(Jan, Feb, 1975).

Short article on a barrio painter.

Marnesba, D. Hill and Harold B. Schleiffer. Puerto Rican Authors: A Bibliographic Handbook. Metuchen (NJ): Scarecrow Press, 1974.

This reference book lists Puerto Rican authors both in Puerto Rico and in the Mainland U.S. Entries include biographical information as well as publication listings.

Martinez, Julio A., ed. Chicano Scholars and Writers: A Bio-Bibliographical Dictionary. Metuchen(NJ): The Scarecrow Press, 1979.

Outlines biographies and comprehensive bibliographies of Chicano scholars and writers.

Martinez, Manuel. "The Art of the Chicano Movement and the Movement of Chicano Art." In Luis Valdez and Stan Steiner, eds. Aztlan: An Anthology of Mexican American Literature. New York: Vintage, 1972. pp. 349-354.

The author is a muralist and shows the roots of the contemporary mural movement in Mexican history.

Meier, Matt S. and Feliciano Rivera. Dictionary of Mexican American History. Westport(CT): Greenwood Press, 1981.

In addition to a detailed index, this volume contains a bibliography, a chronology, the Treaty of Guadalupe Hidalgo, a glossary of Chicano terms, and many maps and statistical tables. Very useful source.

Mexican-Americans: A Selected Bibliography. Houston(TX): University Libraries, 1974.

Unannotated, partly divided by subject headings, with index.

Monteverde, Mildred. "Contemporary Chicano Art." Aztlan, 2, 2(Fall 1971): 51-63.

One of the best single brief articles on the subject. Clear and definitive.

Paredes, Americo, ed. Folktales of Mexico. Chicago: University of Chicago Press, 1970.

On Mexican and Mexican-American folklore. Paredes is one of the leading Mexican-American scholars and critics.

________________ and Ellen J. Stekert, eds. The Urban Experience and Folk Tradition. Austin: University of Texas Press, 1971.

Scholarly treatment of influence of traditional folklore among urban Chicanos.

Peden, Margaret Sayers. "Greek Myth in Contemporary Mexican Theatre." Modern Drama, 12, 3(December 1969): 221-230.

Important in showing the connections between the classics and contemporary Mexican theatre.

Quintara, Helena. A Current Bibliography on Chicanos, 1960-1973; Selected and Annotated. Albuquerque: University of New Mexico, 1974.

46 annotated entries.

Quirate, Jacinto. Mexican-American Artists. Austin: University of Texas Press, 1973.

Biographical information on artists, description of their work. A comprehensive and scholarly work.

Rael, Juan B. The New Mexican Albado. Stanford(CA): Stanford University Press, 1951.

Scholarly work on the Albado, a religious hymn of New Mexico and Southern Colorado.

Robb, John D. Hispanic Folksongs of New Mexico. Albuquerque: University of New Mexico Press, 1962.

Introduction studies literary and musical characteristics of folk songs.

Salt of the Earth (film).

Major 1954 feature film on Chicano strike. Politically and aesthetically important.

The Spanish-American Song and Game Book. Albuquerque: AMS Press, 1973.

Talbot, Jane Mitchell and Gilbert R. Cruz. A Comprehensive Chicano Bibliography, 1960-1972. Austin (TX): Jenkins Publishing Co., 1973.

Unannotated, divided by subject matter, with index and listing of audio-visual aids.

Tash, Steven and Karin Nupoll, comps. La Raza: A Selective Bibliography of Library Resources. Northridge (CA): California State University Libraries, 1973. (ERIC document, 3 vols.)

Comprehensive bibliography, partially annotated, on the Chicano experience, divided by subject areas.

Wilson, Michael and Deborah S. Rosenfelt. Salt of the Earth. Old Westbury (NY): The Feminist Press, 1978.

Reprint of Wilson's screenplay with commentary by Rosenfelt on the relationship between this classic film about Mexican American mining families and the real-life strike on which it was based.

## VI. AFRICAN AND AFRO-AMERICAN

### A. African Arts, especially as they have influenced the Afro-American tradition

Boateng, Felix. "African Cultural Traditions and Modernization." Western Journal of Black Studies, 2, 1(1978): 72-78.

Bodrogi, Tibor. Art in Africa. New York: McGraw-Hill, 1968.

Delange, Jacqueline. The Art and Peoples of Black Africa. New York: Dutton, 1974.

Gardi, Rene. Indigenous African Architecture. Trans. Sigrid MacRae. New York: Van Nostrand, 1974.

A guide to the traditional buildings of West Africa.

Gaskin, L.J.P. A Bibliography of African Art. London: International African Institute, 1965.

Arranged geographically.

McCall, Daniel. African Images: Essays in African Iconology. New York: Holms and Meier, 1975.

Of particular interest in these studies of native sculptures, houses, carvings and decoration is the placement of the work in its local context.

Ojo, G.J. Afolabi. Yoruba Culture. London: University of London Press, 1966.

Most useful general introduction to Yoruba culture, which has had important survivals in and influences on Afro-American culture.

Oliver, Paul, ed. Shelter in Africa. London: Barrie and Jenkins, 1971.

A collection of 16 articles on African architecture.

Parrott, Fred. Introduction to African Arts of Kenya, Zaire and Nigeria. New York: Arco Publishers, 1973.

A good brief introduction centers on teaching rather than scholarship, by a professor of humanities.

Prussin, Labelle, and David Lee. "Architecture in Africa: An Annotated Bibliography." Africana Library Journal, 4, 3(Fall 1973): 1-47.

A comprehensive annotated bibliography of architecture in Africa.

Scheub, Harold. African Oral Narratives, Proverbs, Riddles, Poetry and Song. New York: G.K. Hall, 1977.

Very useful in demonstrating the folk traditions that underly the achievements of the Black American literature.

Thompson, Robert Farris. *Black Gods and Kings*. Los Angeles: University of California Press, 1971.

Catalogue of a comprehensive exhibition of Yoruba Art at UCLA. The most comprehensive and authoritative publication on Yoruba art.

Wassing, Rene. *African Art: Its Background and Traditions*. New York: Abrams, 1968.

Western, Dominique Coulet. *A Bibliography of The Arts of Africa*. Waltham (MA): African Studies Association, Brandeis University, 1975.

Compilation of material on Art, Architecture, Oral Literature, Music, and Dance in Sub-Saharan Africa.

Willett, Frank. *African Art: An Introduction*. New York: Praeger, 1971.

This is generally considered the best introduction.

_____________. *Ife in the History of West African Sculpture*. London: Thames and Hudson, 1967.

Authoritative and fascinating study of the archeological finds at Ife, ancient home of the Yorubas.

## B. Visual Arts, Music, and Performing Arts

Abramson, Doris. *Negro Playwrights in the American Theatre 1925-1959*. New York: Columbia University Press, 1969.

One of the better and more comprehensive works. Analyzes twenty plays in depth.

Adams, Agatha Boyd. *Contemporary Negro Arts.* Chapel Hill (NC): University of North Carolina Press, 1948.

Includes good section on visual art by James Porter.

Alpha Kappa Alpha Sorority. *Afro-American Women in Art: Their Achievements in Sculpture and Painting*. Greensboro (NC): Alpha Kappa Alpha Sorority, December 1969.

Short but unique.

Arrata, Esther Spring and Nicholas John Rotoli. *Black American Playwrights, 1800 to the Present: A Bibliography*. Metuchen (NJ): Scarecrow Press, 1976.

Biographical sketches: a reference work.

Atkinson, J. Edward, ed. *Black Dimensions in Contemporary American Art*. New York: New American Library, 1971.

Covers fifty artists.

Bardolph, Richard. *The Negro Vanguard.* New York: Vintage Books, 1961.

The writer briefly discusses eleven artists for the years 1900-1936: Henry O. Tanner, Aaron Douglas, William E. Scott, Archibald Motley, Edward A. Harleston, Palmer O. Hayden, Laura Wheeler Waring, James L. Wells, Malvin G. Johnson, Hale Woodruff, and Richard Barthe.

Bearden, Romere and Harry Henderson. *Six Black Masters of American Art*. Garden City(NY): Doubleday, 1972.

Essays on Joshua Johnston, Robert S. Duncanson, Henry Ossawa Tanner, Horace Pippin, Augusta Savage, and Jacob Lawrence.

Blackwell, Henry. "An Interview with Ntozake Shange," *Black American Literature Forum*, 13, 4(1979): 124-138.

The author of *For Colored Girls ...* discusses various issues.

Bowling, Frank. "Discussion on Black Art." *Arts Magazine,* 43(April 1969): 16,18,20.

The writer attempts to explain the isolation of Black artists.

______________. "It's Not Enough to Say Black is Beautiful." *Art News*, 70(April 1971): 53-55, 82-85.

Part of the debate over the Black aesthetic.

Brasch, Ila W. and Walter M. Brasch. *A Comprehensive Annotated Bibliography of American Black English*. Baton Rouge (LA): Louisiana State University Press, 1974.

The most comprehensive work of its sort.

Brown, Milton W. *Jacob Lawrence*. New York: Whitney Museum of American Art, 1974.

From an exhibition of Jacob Lawrence's work held at the Whitney Museum.

Butcher, Margaret Just. *The Negro in American Culture*. New York: Alfred A. Knopf, 1972.

A synthesis, arguing for similar standards for Afro-American and American art.

Chase, Judith Wragg. *Afro-American Art and Craft.* New York: Van Nostrand Reinhold, 1971.

From pre-historic Africa to contemporary times.

City University of New York. *The Evolution of Afro-American Art: 1800-1950*. New York: City University of New York, 1967.

Based on an exhibition that was held at the CUNY in 1967.

Cripps, Thomas. *Slow Fade to Black: The Negro in American Film, 1900-1942.* New York: Oxford University Press, 1977.

The best and most recent work on the subject.

Cureau, Harold G. "The Historic Roles of Black American Artists: A Profile." *Black Scholar*, 9, 3(November 1977): 2-13.

Dark, Philip. *Bush Negro Art: An African Art in the Americas.* London: Tiranti, 1954.

Diop, Alioune, ed. *Africa as Seen by American Negroes.* Paris: Presence Africaine, 1958.

There is one chapter in this work by James A. Porter, "The Transcultural Affinities of African Negro Art," that contends that African art had a direct influence on the folk arts of Blacks in the United States.

Dover, Cedric. *American Negro Art.* Greenwich (CT): New York Graphic Society, 1960.

Fax, Elton C. *Black Artists of the New Generation.* New York: Dodd, Mead, 1977.

Biographical articles on leading contemporary (young and current) artists. The interesting biographies are popularly written.

____________. *Seventeen Black Artists.* New York: Dodd, Mead, 1971.

More popularly-written biographes.

Feather, Leonard G. *The Encyclopedia of Jazz.* Rev. Edition. New York: Horizon, 1960.

Contains 2000 biographical sketches, a history of jazz through records, and a discography.

Feeling, Tom. *Black Pilgrimage.* New York: Lothrop, Lee and Shepard, 1972.

"This is the personal account of a Black American artist, Tom Feeling, who ultimately made a decision to leave the United States and live permanently in Africa - his ancestral home."

Fine, Elsa Honig. *The Afro-American Artist: A Search for Identity.* New York: Holt, Rinehart & Winston, 1973.

Important interpretation.

French, William P., et al. *Afro-American Poetry and Drama, 1760-1975.* Detroit: Galen Research, 1979.

Gayle, Addison, Jr. The Black Aesthetic. Garden City (NY): Doubleday 1971.

Three articles in this book of essays are devoted to Black art and artists: John O'Neal, "Black Arts: Notebook," Langston Hughes, "The Negro Artists and the Racial Mountain," and Larry Neal, "The Black Arts Movement." Nationalist perspectives on black arts and culture.

Goldstein, Rhoda L. Black Life and Culture in the United States. New York: Thomas Y. Crowell, 1971.

There are two chapters in this book that deal with Black American art: "Black Artists in the United States," by James Denmark and "Is Black Art About Color?," by Frank Bowling. Denmark points out that most Blacks have to earn their living at other jobs while painting.

Hardy, D. Antoinette. "The Concept of Black Music: A Survey Analysis." Western Journal of Black Studies, 2, 1(1978): 44-53.

Hatch, James Vernon. Black Image on the American Stage: A Bibliography of Plans and Musicals, 1770-1970. Boston: DBA Publications, 1970.

Good examples of how blacks were portrayed in American theatre.

Jones, LeRoi. Blues People. New York: Morrow, 1963.

The classic discussion of Black music and its relationship to the Black experience in America. Indispensable.

Kennington, Donald. The Literature of Jazz: A Critical Guide. New York: ALA, 1971.

Kuz, Woodie, comp. Black Poets and Prophets: The Theory, Practice and Esthetics of the Pan-Africanist Revolution. New York: New American Library, 1972.

Levine, Lawrence W. Black Culture and Black Consciousness: Afro-American Folk Thought from Slavery to Freedom. Oxford: Oxford University Press, 1977.

Lewis, Samella S. and Ruth Waddy. Black Artists on Art. 2 vols. Los Angeles: Contemporary Crafts, 1971.

Important source.

Locke, Alain. Negro Art: Past and Present. Washington, DC: Associates in Negro Folk Education, 1936.

Discussion by one of the important spokesmen of the Harlem Renaissance about the need for popular support of black artists.

____________, ed. The Negro in Art: A Pictorial Record of Negro Artists and the Negro Theme in Art. Washington(DC): Associates in Negro Folk Education, 1940.

____________, ed. The New Negro: An Interpretation. New York: Albert and Charles Boni, 1925.

Established the controversial concept of "the New Negro."

Locke, Alain. "The American Negro As Artist." American Magazine of Art, 23, (September 1931): 210-220.

"Argues that the American Negro artist is completely different from his African prototype. He cites slavery as the historical reason because it cut him off from his roots."

Mapp, Edward. Directory of Blacks in the Performing Arts. Metuchen(NJ): Scarecrow Press, 1978.

Biographical sketches of 850 black performers in film, TV, theatre, opera, ballet, jazz and other performing arts.

Marshall, Fishwick. Remus, Rastus, Revolution. Bowling Green(OH): Ohio University Press, (n.d.).

Unusual and offbeat collection of articles on such matters as "minstrels and Popular Culture," "Dramatic Potential Among the Ibos," and "Paul Robeson and Black Identity in American Movies."

Meadows, Eddie S. "African Retentions in Blues and Jazz," Western Journal of Black Studies 3, 3(1979): 180-185.

Noble, Peter. The Negro in American Films. 1948. Reprinted New York: Arno, 1970.

An older work, still useful.

Paris, Arthur. "Cruse and the Crisis in Black Culture: The Case of Theatre, 1900-1930," Journal of Ethnic Studies, 5, 2 (1977): 51-68.

Parry, Ellwood. The Image of the Indian and Black Man in American Art: 1590-1900. New York: George Braziller, 1974.

Important for comparison

Patterson, Lindsay, ed. The Negro in Music and Art. New York: Publishers, 1969.

Excellent and wide-ranging selection of essays by leading black scholars.

Pearson, Ralph. "Combatting Racism with Art: Charles Johnson and the Harlem Renaissance." American Studies, 18, 1(1977):123-134.

Porter, James A. Modern Negro Art. New York: Arno Press, 1969.

The classic work. Traces folk art origins.

______________. "Four Problems in the History of Negro Art." Journal of Negro History, 27(January 1942): 9-36.

"The four problems Porter discusses are: 1) the reality of handicrafts and fine arts by Negroes prior to 1820. Slaves were not given credit for their work; 2) the Negro artists' relation to the mainstream of American society; 3) the decline in the productivity among Negro artists between 1870-1890 during the period of Reconstruction and; 4) the period 1900-1920 was actually the culmination rather than the beginning of an era of self expression for the Negro."

Ransaw, Lee. "The Changing Relationship of the Black Visual Artist to His Community," *Black Art*, 3, 3(1979): 44-56.

Rose, Barbara. "Black Art." *Art in America*. 58(September/October, 1970): 54-67.

"The author feels that Black artists face the same fate that White artists faced in the 1930's: lack of funds and patronage, lack of exposure and criticism, lack of opportunity to practice techniques and to experience the quality of masterpieces."

Rouch, Hildred. *Black American Music: Past and Present*. New York: Crossroads Publishing, 1976.

Sampson, Harry T. *Blacks in Black and White: A Source Book on Black Films*. Metuchen (NJ): Scarecrow Press, 1977.

Centers on all-black films.

Thompson, Robert F. *African Art and Afro-American Art: The TransAtlantic Tradition*. New York: McGraw Hill, 1968.

Links Black American art to its origins in Africa.

Vlack, John Michael. *The Afro-American Tradition in Decorative Arts*. Cleveland: Cleveland Museum of Art, 1978.

An extremely valuable work with an historical thrust. Well-written, well-illustrated , substantial and with a point of view. Chapters on basketry, musical instruments, wood carving, quilting, pottery, boat building, blacksmithing, architecture, graveyard decoration.

White, Charles. *Images of Dignity: The Drawing of Charles White.* Los Angeles: W. Ritchie Press; 1967.

Foreword by Harry Belafonte, Introduction by James Porter and Commentary by Benjamin Horowitz.

Williams, Ora. *American Black Women in the Arts and Social Sciences: A Bibliographical Survey*. Metuchen(NJ): Scarecrow Press, 1978.

Basic bibliography on the subject, with lists of other bibliographies, anthologies, novels, autobiographies, poems, etc.

# TOWARD A CROSS-CULTURAL APPROACH IN TEACHING ECONOMICS:

## A BIBLIOGRAPHIC REVIEW

by

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This bibliography was prepared for the Chancellor's Maxigrant, CROSS-CULTURAL PERSPECTIVES IN THE CURRICULUM.

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# TOWARD A CROSS-CULTURAL APPROACH IN TEACHING ECONOMICS:

## A BIBLIOGRAPHIC REVIEW

### Introduction

Teachers of an introductory course in economics are inherently confronted with a difficult task. On the one hand, the course is expected to cover, in detail, the wide spectrum of theory at the micro and macro level. Simultaneously, first level economic courses are often supposed to introduce the student to the basic epistemological foundations which underly all of the social sciences. More recently, however, course expectations have been even further enlarged.

For increasingly, principle-of-economics courses are being called upon to provide students with the analytical framework necessary for elucidating the evaluating existing, and proposed, public policy. As enrollments continue to decline and economics classes increasingly reflect the nation-wide trend toward growing numbers of non-traditional students, the economics professor will be called upon to meet still another challenge. Specifically, principle-of-economics classes will increasingly require redesigning in order to transfer to all students an educational product which mirrors the pluralistic society in which we live.

Compiling bibliographic materials for use in teaching a more broad-based and less culture-bound principles-of-economics course is more complex than is initially apparent. Such an undertaking involves finding, selecting, and presenting material which cross-culturally approaches economic theory, economic policy and economic methods. Furthermore, such an undertaking dictates the re-thinking of the epistemological foundations of economic science. In reviewing the large body of literature, one is moved far beyond the realms of the objectivity/subjectivity, interiority/exteriority debate, now common in the social sciences. Rather, one becomes critically aware of the epistemological issues involving knowledge as a social commodity; knowledge as a convivial and non-convivial tool of existence; knowledge as the lens for perceiving and appraising an inherently non-objective reality, etc. Additionally, a review of the cross-cultural economic literature in preparation for cross-cultural course revision makes one acutely aware that as economists approaching issues, policies, and problems which are primarily economic, we are placed at an analytical disadvantage because of the many missing links (which must be found in the literature of sociologists, psychologists, and social psychologists). Finally, exploring the cross-cultural literature creates a yearning for a metatheoretical economic framework while simultaneously demonstrating the inability of even equilibrium theory to provide a broad-based analysis of a partial economic reality. Thus, the already complex job of teaching economics is compounded when cross-cultural variables are added.

In spite of the problems and complexities, the compilation of a bibliography is a necessary preliminary to the redesigning of any principles course. Yet prefatory to the compilation of a cross-cultural bibliography in economics is the selection of an organizational outline for the grouping of entries. And, inevitably, the structure of such an outline reflects the biases and ideology of the bibliographer. Nevertheless, the categories chosen for organizing the cross-cultural entries here attempt to reflect some degree of balance between theory, method, policy, and general content. Towards this objective, the outline used includes some small departures from the organizational format most frequently found in principles - of-economics textbooks. Articles and books included in this bibliography are grouped into three major sections:

Section I. Introduction to Economic Science
Section II. Macroeconomics
Section III. Microeconomics

Section I, Introduction to Economic Science provides an initial opportunity for introducing data on people of color in the section "An overview of the American Economy." Although traditional principles courses begin with the area, "The Problem of Scarcity," the position here is that learning can be enhanced by providing the students with a statistical overview of the structure of the American economy in general, and the position of minorities within that structure. Section B under I, borrowing from courses in political economy, introduces the student to the conservative, moderate, and radical approaches. Again, this early introduction to alternative economic ideologies permits fluidity in the inclusion of minorities (and/or women).

In contrast to Section I, Sections II and III are "mainstream" categories. They include a discussion of scarcity and choice and the laws of supply and demand. In the second section, Macroeconomics, the subsections represent a departure from the standard principles format as major policy issues are highlighted before the introduction of the analytical tools which illuminate cause. Again, because problems such as inflation, unemployment, etc. affect disproportionately low-income groups and minorities this topic area provides an excellent opportunity for cross-cultural teaching and discussion. In contrast, the section on "Aggregate Demand and the Consumption Function," while typically included in a principles course, includes citations on consumption patterns by race and ethnic status which challenge the absolute income consumption function of Keynes and, in some instances, lend support to the relative and permanent income hypotheses of Dusenberry and Friedman. A final topic under this section which is fertile for the purposes here is "Choosing Appropriate Fiscal Policy, a contemporary issue of critical concern to both majority and minority students as well as the general public.

The last section, Microeconomics, encompasses standard areas of economics. Under this heading, citations under Theory of Consumer Behavior challenge the traditional myth of the rational consumer with independent preference functions and depict an interesting portrait of subcultural differences in consumer behavior. In a parallel fashion, citationsunder the two sub-headings on "Theory of the Firm" depict the enormous gap in structure between majority and minority firms. Again, exciting classroom discussion inevitably emerges as the instructor reveals the absence of a single Black or Hispanic oligopoly. This discussion of the firm easily lends itself to a transition to the topical area "Factor Markets and Income Distribution." Again, the applicability of marginal analysis, dual labor market theory, etc., to the status of minorities is a lively topic.

This bibliography is by no means exhaustive. Its major function is to provide an initial framework for including in a principle-of-economics course not only works which illuminate the status of minorities in the American economy, but also literature which provides a more realistic basis for the analysis of policy issues.

## I. INTRODUCTION TO ECONOMIC SCIENCE

### A. An Overview of the American Economy

Carliner, Geoffrey. "Returns to Education for Blacks, Anglos, and Five Spanish Groups." Journal of Human Resources, 11, 2(Spring 1976): 172-184.

This important article extends the returns to education debate to include Spanish-speaking Americans. While the returns to education for the Spanish speaking population as a whole is higher than for Blacks, this article shows wide variability.

Felice, Lawrence G. "Mexican American Self-Concept and Educational Achievement: The Effects of Ethnic Isolation and Socioeconomic Deprivation." Social Science Quarterly, 53, 4(March 1973): 716-726.

This article demonstrates the circularity of the economic, sociological, and psychological factors which interact to sustain and perpetuate inequality.

Flores, Guillermo V. "Race and Culture in the Black Colony: Keeping the Chicano in His Place." In F. Bonilla and Robert Girling, eds. Structures of Dependency. East Palo Alto (CA): Navrobil, 1973. pp. 189-223.

This article, written in the early seventies, raises issues which have triggered much research and debate. Specifically, Flores addresses the relative position of Blacks and Hispanics in this country.

________________ and Ronald Bailey. "Internal Colonialism and Racial Minorities in the U.S.: An Overview." In F. Bonilla and Robert Girling, eds. Structures of Dependency. East Palo Alto (CA): Navrobil, 1973. pp. 149-160.

An excellent overview of the position of ethnic and racial minorities within American society.

Hemley, David D. and Terutomo Ozawa. "Intra-Racial and Minority Inter-Racial Discrimination." Journal of Economics and Business, 25, 3(Spring-Summer 1973): 206-207.

Hemley and Ozawa focus upon this important issue in the eighties. Specifically, they assess the degree of intra-racial and minority inter-racial discrimination.

Osborne, Alfred E. "A Note on Black Economic Well-Being in the North and West." Review of Black Political Economy, 7 (Fall 1976): 85-93.

It is commonly known that median family incomes are higher in the Northwest. Osborne extends this concept in order to ascertain whether blacks fare better economically in the Northwest.

Poster, Dudley L., Jr., David Alvirez, and Marta Tienda. "Earnings Differences between Anglo and Mexican American Male Workers in 1960 and 1970: Changes in the 'Cost' of Being Mexican American." *Social Science Quarterly*, 57, 3(December 1976): 618-631.

This article demonstrates the continued impact of minority status upon earnings among Mexican-American males.

Ryscavage, P.M. and Earl F. Mellor. "The Economic Situation of Spanish Americans." *Monthly Labor Review*, 96, 4(April 1973): 3-9.

An excellent though dated summary of the socio-economic status of Spanish-Americans.

Sherrill, Robert G. "Red Man's Heritage: The Lagoon of Excrement." In H. Ginsburg, ed. *Poverty, Economics and Society.* Boston: Little Brown, 1972. pp. 211-216.

A compelling account of the socio-economic status of Native Americans.

Williams, J. Allen Jr.,Peter G. Beeson, and David R. Johnson. "Some Factors Associated with Income Among Mexican Americans." *Social Science Quarterly*, 53, 4(March 1973): 710-715.

This article attempts to isloate several variables which produce low-income status among Mexican Americans.

## B. Existing and Alternative Approaches

Alexis, Marcus. "A Theory of Labor Market Discrimination with Interdependent Utilities." *American Economic Review*, 63, 2(May 1973): 296-302.

Alexis uses an essentially Beckerian framework for examining labor market discrimination. However, he alludes to an institutional basis of labor market discrimination by assuming the existence of interdependent utilities.

Anderson, Bernard E. and Phyllis A. Wallace. "Public Policy and Black Economic Progress: A Review of the Evidence." *American Economic Review,* 65, 2(May 1975): 47-52.

Anderson and Wallace offer a relatively strong case for the impact of public policy upon Black economic growth.

Bailey, Ronald. "Economic Aspects of the Black Internal Colony." In F. Bonilla and Robert Girling, eds. *Structures of Dependency*. East Palo Alto (CA): Navrobil, 1973. pp. 161-188.

Bailey applies the theoretical framework of the underdevelopment school to the domestic status of Blacks in America.

Baron, Harold M. "Racial Domination in Advance Capitalism: A Theory of Nationalism and Divisions in the Labor Market." In Richard C. Edwards, Michael Reich, David M. Gordon, eds. *Labor Market Segmentation*. Lexington (MA): D.C. Heath, 1975. pp. 173-216.

Baron offers a neomarxian analysis of social discrimination.

Becker, Gary S. "Effective Discrimination." In G.S. Becker, ed. *The Economics of Discrimination*. Chicago: University of Chicago Press, 1976. pp. 17-30.

In introducing his concepts of "effective discrimination," Becker contributes to argument in support of institutional racism.

Boulding, Kenneth E. "Is Economics Culture-bound?" *American Economic Review*, 60, 2(May 1970): 406-411.

————————. "Toward a Theory of Discrimination." In Kenneth Boulding, Phyllis Wallace, eds. *Equal Employment Opportunity and the AT&T Case*. Cambridge (MA): MIT Press, 1976. pp. 9-15.

To the theories of Gary Becker, Lester Thurow, etc., Kenneth Boulding offers a broad-based, less disciplinary theory of discrimination.

Bowles, Samuel. "Understanding Unequal Economic Opportunity." *American Economic Review*, 63, 2(May 1973): 346-56.

Bowles moves beyond marginalism to present a relatively holistic view of differences in economic life chances.

Browne, Robert S. "Barriers to Black Participation in the American Economy." In Robert Crandall and Richard S. Eckhaus, eds. *Contemporary Issues in Economics: Selected Readings*. Boston: Little Brown, 1972. pp. 478-483.

Empirical data documents the skewed participation curve of Blacks in the American economy. Browne provides a good summary of some of the variables which underly the skewed curve.

————————. "The Economic Case for Reparations to Black America." *American Economic Review*, 62, 2(May 1972): 39-46.

During the "revolutionary" period of the sixties and early seventies, some groups called for a separate state and financial reparations to Blacks for their historical enslavement. This author offers economic support for such a claim.

Carmichael, Stokely and Charles V. Hamilton. "Institutional Racism and the Colonial Status of Blacks." In Richard C. Edwards, Michael Reich, and Thomas E. Weisskopf, eds. *The Capitalist System: A Radical Analysis of American Society*. Englewood Cliffs (NJ): Prentice Hall, 1972. pp. 290-297.

In this article, Carmichael and Hamilton isolate the exogenous mechanism through which racism operates to perpetuate economic and non-economic inequalities.

Darity, William. "Economic Theory and Racial Economic Inequality." Review of Black Political Economy, 5, 3(Spring 1975).

This excellent article reviews and assesses the limits of economic theory in addressing the question of economic inequality by race.

David, Wilfred. "Alternative Paradigms in Economics and the Study of Development and Underdevelopment." Review of Black Political Economy, 6, 1(Fall 1975): 72-90.

This article offers a useful summary of the major paradigms which are used in examining the economic status of the world's disadvantaged populations.

Dixon, Vernon J. "African-oriented and Euro-American Oriented World Views: Research Methodologies and Economics." Review of Black Political Economy, 7, 2(Winter 1977): 114-157.

______________. "The Di-unital Approach to 'Black Economics'." American Economic Review, 60, 2 (May 1970): 424-429.

Perhaps the most creative framework to date for examining the issue of minorities and economic science.

Franklin, Raymond and Michael Tanzer. "Traditional Microeconomic Analysis of Racial Discrimination: A Critical View and Alternative Approach." In David Mermelstein, ed. Economics: Mainstream Readings and Radical Critiques. New York: Random House, 1970. pp. 117-126.

An excellent assessment of the limitations of traditional economic theory in examining the problems of racial discrimination.

Harrison, Bennett. "Human Capital, Black Poverty and 'Radical' Economics." Industrial Relations, 10, 3(October 1971): 277-286.

A good article for focusing discussion upon the relevance of the "radical" economic framework to the problems of Blacks.

Henderson, William L. and Larry C. Ledebur. "Programs for the Economic Development of the American Negro Community: The Moderate Approach." American Journal of Economic Sociology, 30, 1(January 1971): 27-45.

Part of a three-part series summarizing alternative development "models" for American Blacks.

Hefner, James A. "The Illusion of Inclusion." In Marguerite Ross Barnett and James A. Hefner, eds. Public Policy for the Black Community: Strategies and Perspectives. Port Washington (NY): Alfred Publishing Co., 1976. pp. 257-270.

Hefner presents an unusually provocative critique and evaluation of the progress of Blacks.

Jones, Mack H. "Scientific Method, Value Judgments and the Black Predicament in the U.S." Review of Black Political Economy, 7, 1(Fall 1976): 7-22.

A very useful overview of some epistemological questions which have been asked by minority scholars across the social sciences.

Lloyd, R. Grann. "Teaching Economics to Black Students." American Economic Review, 61,2(May 1971): 249-255.

This interesting essay summarizes some issues which are even more relevant today than at the turn of the past decade.

Polk, Lon. "The Radical Paradigm and Urban Economics." In John M. Mattila and Wilbur R. Thompson, eds. An Econometric Model of the Post War Industrial State. Detroit: Wayne State Press, 1954. pp. 206-223.

This article explores the advantage of the radical paradigm for working on urban economic problems.

Ribich, Thomas I. "The Problem of Equal Opportunity: A Review Article." Journal of Human Resources, 7, 4(Fall 1972): 518-526.

A comprehensive review of alternative perspectives for examining discrimination.

Schiller, Bradley, R. "Class Discrimination vs. Racial Discrimination." Review of Economic Statistics, 53, 3(August 1971): 263-269.

This article statistically examines the still-open research question of class vs. race as the basis for discrimination.

Stiglitz, Joseph E. "Approaches to the Economics of Discrimination." American Economic Review, 63, 2(May 1973): 287-295.

A good summary of alternative modes of analysis used by economists in examining discrimination.

Tabb, William K. "Capitalism, Colonialism, and Racism." Review of Radical Political Economy, 3, 3(Summer 1971): 90-106.

Tabb looks at these three phenomena from a unified perspective.

______________. "Viewing Minority Economic Development as a Problem in Political Economy." American Economic Review, 62, 2(May 1972): 31-38.

Tabb examines the issues and problems in triggering and sustaining minority economic growth and change.

## C. Tools Used by the Economists: A Historical Perspective

Aldrich, Mark. "Capital Theory and Racism: From Laissez-Faire to the Eugenics Movement in the Career of Irving Fisher." Review of Radical Political Economics, 7, 3(Fall 1975): 33-54.

An interesting article documenting the almost axiomatic racism which characterized the thinking of major economists.

Alvarez, Rodolfo. "The Psycho-Historical and Socioeconomic Development of the Chicano Community in the United States." Social Science Quarterly, 53, 4(March 1973): 920-942.

This article continues to be one of the most interesting available analyses of the status of Chicanos in the U.S. Alvarez blends history, psychology, sociology and economics.

Brimmer, Andrew F. and Harriett Harper. "Economists' Perception of Minority Economic Problems: A View of Emerging Literature." Journal of Economic Literature, 8, 3(September 1970): 783-806.

A somewhat dated review of the literature emerging in the journals on the economic problems of minorities.

Cherry, Robert. "Racial Thought and the Early Economics Profession." Review of Social Economy, 34, 2(October 1976): 147-162.

One of the best available articles summarizing early literature relative to race.

Mandle, Jay. The Roots of Black Poverty. Durham (NC): Duke University Press, 1978.

A historical analysis tracing the causes of black poverty to the underdeveloped southern economy.

Sutch, Richard and Roger Ransom. "The Ex-Slave in the Post-Bellum South: A Study of the Economic Impact of Racism in a Market Environment." Journal of Economic History, 33, 1(March 1973): 131-148.

A good historical reading. It places the heritage of equality in a context which provides a window from the past to the present.

## D. The Basic Economic Problem: Scarcity and Choice

Collier, Betty. "An Ideology for Liberation: A Response to Amiri Baraka and other 'Marxists'." Western Journal of Black Studies, (December 1977).

A critique of "vulgar" marxism based upon the failure of such an approach to account for human choice.

______________. "Economics, Psychology, and Racism: A Model of Oppression." Journal of Black Psychology, (February 1977).

This paper offers a model of oppression based upon constrained choice behavior.

E. The Laws of Supply and Demand

Sexton, Donald E., Jr. "Grocery Prices Paid by Blacks and by Whites: Further Findings." Journal of Economics and Business, 25 (Fall 1972): 39-44.

Several studies exist which demonstrate discriminatory pricing by race. This article examines the issue in the area of food.

____________________. "Comparing the Cost of Food to Blacks and to Whites - A Survey." Journal of Marketing, 35(July 1971): 40-46.

Another exploration into the issue of the differential operation of the invisible hand of race.

____________________. "Do Blacks Pay More?" Journal of Marketing Research, 8 (November 1971): 423-426.

Another look at the issue of price discrimination by race.

## II. MACROECONOMICS

### A. Introduction to Macroeconomics: Basic Concepts

Alexis, Marcus. "Financial Constraints and Minority Economic Development Discussion." Journal of Finance, 26, 2(May 1971): 458-465.

A critique by a Black scholar on some existing views of the financial constraints which interfere with economic growth and change in the Black community.

Bergsman, Joel. "Alternatives to the Non-Gilded Ghetto: Notes on Different Goals and Strategies." Public Policy, 19, 2(Spring 1971): 309-321.

This article offers some new, some old conceptions on anti-discrimination and/or pro-development strategies.

Cash, William L., Jr., and Lucy R. Oliver, eds. Black Economic Development: Analysis and Implications. Ann Arbor (MI): University of Michigan Press, 1975.

This book of readings examines the problems of Black economic development from a wide range of perspectives.

Coles, Flournoy A., Jr. Black Economic Development. Chicago: Nelson Hall, 1975.

This book discusses the wide range of problems which interfere with sustained economic growth and change in the Black community.

Haddad, William and Douglas Pugh, eds. Black Economic Development. Englewood Cliffs (NJ): Prentice-Hall, 1969.

### B. Measuring Output, Employment and Inflation

Anderson, Bernard. "Prospects for Black Employment: A Note on Methodology." Review of Black Political Economy, 5, 3(Spring 1975): 280-284.

This article addresses some of the measurement issues which underly the area of employment relative to Blacks.

Bernard, Keith E. "The Business Cycle and the Occupational Distribution of Black Workers." Growth and Change, 7, 2(April 1976): 14-18.

This article could be most useful if included in the macro-economic section of a principles course, for it shows the relationship between the business cycle and changes in the occupational distribution of Black workers.

Blumrosen, Alfred W. *Black Employment and the Law*. New Brunswick (NJ): Rutgers University Press, 1971.

This book examines the relationships between the economy and legal institutions by looking at the response of changes in Black unemployment to changes in the law.

Flanagan, Robert J. "On the Stability of the Racial Unemployment Differential." *American Economic Review*, 66, 2(May 1976): 302-308.

This article demonstrates that while Black unemployment in the U.S. changes from year to year, it always remains approximately twice that of whites.

Green, Louis C. "Some Economic Considerations for a Black Separatist State in the United States." *The Review of Black Political Economy*, 8, 3(Spring 1978): 229-253.

A very useful article for integrating cross-cultural analysis into the teaching of the GNP concept. In this article Green assesses growth and development limitations of a Black Separatist State.

Kovarsky, Irving, and William Albrecht. *Black Employment: The Impact of Religion, Economic Theory, Politics and Law*. Ames (IO): Iowa State University Press, 1970.

This interdisciplinary approach brings together a unique combination of variables in explaining the employment status of Blacks.

Levitan, Sar A. and Robert Taggart. "The Recession is a Depression for Ghetto Youth." *Fair Labor Standards Amendments of 1971*, part 5 (1972): 1764-1783.

A critical article for showing the differential impacts of the business cycle upon the employment chances of minority youth in central cities.

Long, James E. "Employment Discrimination in the Federal Sector." *Journal of Human Resources,* 11, 1(Winter 1976): 86-97.

This article demonstrates that while minority groups are well represented in the federal government, they are underrepresented in the higher grades. Females, however, are underrepresented quantitatively and qualitatively.

Peake, Charles F. "Negro Occupation-Employment Participation in American Industry: Historical Perspective, Improvements During the 1960's and Recent Plateauing." *American Journal of Economics and Sociology*, 34, 1(January 1975): 67-86.

A broad examination of the'progress'of Blacks in the American labor market.

### C. Aggregate Demand and the Consumption Function

Bell, Carolyn Shaw. "Middle-Class Action and the Ghetto Consumer." *Journal of Economic Issues*, 7, 2(June 1973): 245-267.

This article discusses reasons why the consumerism movement has excluded the Ghetto consumer.

Joyce, George, and Norman H. Govoni, eds. *The Black Consumer: Dimensions of Power and Strategy.* New York: Random House, 1971.

This book introduces interesting data on the differential consumption patterns of Black Americans.

### D. Investment and the Business Sector

Lundsten, Lorman L. and Harold Black. "The Impact of Race and Other Variables on the Composition and Value of Individual Portfolios." *Review of Black Political Economy*, 8, 4(Summer 1978): 360-368.

This interesting article can be easily integrated into a discussion of marginal propensity. It discusses some telling findings on different financial holdings.

Owens, Emiel. "The Determinants of Excessive Indebtedness of the Rural Poor." *Review of Black Political Economy*, 7, 4(Summer 1977): 404-413.

This article focuses upon the negative marginal propensity to save among the rural poor.

### E. Money and the Economy

Bates, Timothy. "Government as Financial Intermediary for Minority Entrepreneurs: An Evaluation." *Journal of Business*, 48, 4(October 1975): 541-557.

This article evaluates the performance of the federal government in providing financial assistance to minority businesses.

Brimmer, Andrew F. "The Black Banks: An Assessment of Performance and Prospects." *Journal of Finance*, 26, 2(May 1971): 379-405.

Brimmer depicts the status of Black banks in the American Banking system.

Knight, Kenneth E. and Terry Dorsey. "Capital Problems in Minority Business Development: A Critical Analysis." *American Economic Review*, 66, 2(May 1976): 328-31.

This article examines some inherent constraints in the efforts of minority business towards meeting very basic capital requirements.

Ritchie, Robert. "The Economic Situation of Blacks: Notable Gains But Gaps Remain." Federal Reserve Bank (June 1972): 9-13.

A continuous question in the literature centers around a measure of the economic progress of Blacks and other minorities. This article assumes a "positive progress" stance.

Summers, Bruce J. "Performance Characteristics of High Earning Minority Banks." The Review of Black Political Economy, 7, 4(Summer 1977): 344-364.

Another article which easily integrates into a principles course, this article summarizes the performance characteristics of high-earning minority banks. In doing so, it implicitly builds upon concepts such as the reserve requirements, discount rates, lending, etc.

## F. Taxation

Davis, Frank. Black Community's Social Security. Washington, DC: University Press of America, 1978.

This book uses an econometric model in demonstrating that Blacks receive proportionately fewer benefits from Social Security than Whites.

Thompson, Gayle B. "Blacks and Social Security Benefits: Trends, 1960-1973." Social Security Bulletin, 38, 4(April 1975): 30-40.

This article uses time series data to examine the differential benefits from Social Security between Blacks and Whites (less definitive than the Davis study).

## G. Choosing "Appropriate" Fiscal and Monetary Policy

Allen, Robert L. Black Awakening in Capitalist America. Garden City (NY): Doubleday, 1969.

Allen explains the racial activism of the decade of the sixties as an "awakening" of workers to the interval contradictions of capitalist society.

Barron, Milton L. "Recent Developments in Minority and Race Relations." Annals of American Academy of Political and Social Sciences, 420 (July 1975): 125-176.

This article gives an overview of public policy issues on racial and ethnic minorities in the early 70's.

Cox, Steven R. "Why Eradicating Urban Poverty Requires a Long Term Multi-Program 'War': A Review of Anti-Poverty Strategies for the Needs of the Late 70's." American Journal of Economy and Sociology, 34, 3(July 1975): 249-65.

This important policy paper provides an excellent foundation from which recent programmatic changes can be discussed and evaluated.

Crandall, Robert W. and C. Duncan MacRae. "Economic Susbidies in the Urban Ghetto." Social Science Quarterly, 52, 3(December 1971): 492-507.

Flanagan, Robert J. "Actual Versus Potential Impact of Government Antidiscrimination Programs." Industrial Labor Relations Review, 29, 4(July 1976): 486-507.

Flanagan critiques the performance of government in carrying out antidiscrimination programs. An interesting article for examining policy issues in economics. When viewed within the context of existing policy, one sees how "liberal" analysis can come to be used as ammunition in support of conservative program policy changes.

Gregory, Karl D. "Some Alternatives for Reducing the Black-White Unemployment Rate Differential." American Economic Review, 66, 2(May 1976): 324-327.

This article moves beyond documenting the differential unemployment patterns of Blacks to discussing strategies for a reduction of this differential.

Hemley, David D. and William Stronge. "Economic Policy: Eliminating Black-White Income Differentials." Growth and Change, 7, 3(July 1976): 26-31.

This article examines the impact of economic policy upon income equality between races.

Mashagelhi, G.H. "Economic Situation of Non-Whites after 1964." The Review of Black Political Economy, 8, 4(Summer 1978): 336-346.

This article documents the effectiveness of public policy in reducing income inequality. It demonstrates that the differential gap in White and minority income began to narrow after 1964.

Swinton, David H. "Factors Affecting the Future Economic Prospects of Minorities." American Economic Review, 65, 2(May 1975): 53-58.

This author examines some of the public policy issues which affect the economic status of minorities.

## III. MICROECONOMICS

### A. An Introductory Theory of Consumer Behavior

Andreasen, Alan R. "Consumerism in the Ghetto." Review of Black Political Economy, 7, 4(Summer 1977): 383-403.

This article provides an excellent summary of an inherent contradiction in the consumerism movement. While low income and minority consumers are more often those who need protection in the market, they have been less involved in the consumerism movement. This article tells why.

Collard, David. "Price and Prejudice in the Housing Market." Economic Journal, 83, 330(June 1973): 510-515.

This article examines how racial "tastes" and prices interact in housing.

Donaldson, Loraine and Raymond Strangways. "Ghetto Food Purchases and Prices." Mississippi Valley Journal of Business and Economics, 7, 1(Fall 1971): 67-73.

Additional documentation of a differential consumption pattern by Blacks. Donaldson and Strangways also document the higher prices paid by low-income minority consumers.

Gensch, Dennis H. and Richard Staelin. "The Appeal of Buying Black." Journal of Marketing Research, 9, 2(May 1972): 141-148.

This article attempts to assess the effectiveness of the Black consciousness movement of the late sixties and early seventies in inducing Black consumers to buy from Black firms.

Lee, Chung H. and E.A. Warren, Jr. "Rationing by Seller's Preference and Racial Price Discrimination." Economic Inquiry, 14, 1(March 1976): 36-44.

This article examines racial price discrimination in the housing market.

Link, Charles R. "Black-White Differences in Returns to Schooling: Some New Evidence." American Economic Review. 66, 1(March 1976): 221-223.

This article reconstructs the notion that returns on investment in human capital by Blacks are substantially lower than for Whites.

Sturdivant, Frederick D. and Walter T. Wilhelm. "Poverty, Minorities, and Consumer Exploitation." In The Ghetto Marketplace. New York: Free Press, 1973. pp. 447-454.

This article summarizes some areas in which minorities and low-income groups are disproportionately the victims of consumer exploitation.

Sturdivant, Frederick D. "Rationality and Racism in the Ghetto Marketplace." Social Science Quarterly, 54, 2(September 1973): 380-383.

Another article documenting the special case of consumer behavior, which characterizes low-income minorities' relationships to the economy.

## B. Theory of the Firm: Inputs, Outputs, Costs and Prices

Alexander, Don H. "The Black Businessman - Hope for the Future." University of Washington Business Review, 30, 2(Winter 1971): 15-20.

Bailey, Ronald W. Black Business Enterprise. New York: Basic Books, 1971.

This book, written at the height of the Black capitalism debate, provides a profile of Black business at the beginning of the seventies.

Cross, Theodore. Black Capitalism: Strategy for Business in the Ghetto. New York: Atheneum Publishers, 1969.

This book examines financial, managerial, and other constraints upon Black capitalist development.

Donaldson, Loraine and Raymond S. Strangways. "Can Ghetto Groceries Price Competitively and Make a Profit?" Journal of Business, 46, 1(January 1973): 61-65.

Gensch, Dennis H. and Richard Staelin. "Making Black Retail Outlets Work." California Management Review, 15, 1(Fall 1972): 52-62.

Of the few Black businesses in existence, a disproportionate number are retail outlets. This article offers some managerial guidelines for increasing the effectiveness of such firms.

Gilbreath, Kent. "Business Development on the Navajo Reservation." New Mexico Business Education, 25, 3(March 1972): 3-10.

One of the few available readings on Native Americans. This article describes a form of business development among the Navajo reminiscent of the early stages of capitalist development.

Hurd, James M. Black Entrepreneurship. Belmont (CA): Wadsworth, 1970.

This book looks at the confluence of variables which affect the development of Black entrepreneurs in America.

Levin, Sharon G. and Stanford L. Levin. "Profit Maximization and Discrimination." Industrial Organization Review, 4, 2(1976): 108-116.

This interesting article focuses upon uncovering a relationship between goals of profit maximization and discrimination.

PACT, Inc. Black Business in San Francisco (monograph), 1968.

This monograph, written during the sixties, summarizes the status of Blacks in the Bay Area. It is available from local libraries.

Purcell, Theodore and Gerald Cavanagh. Blacks in the Industrial World. New York: Free Press, 1972.

This book presents a broad-based treatment of Blacks and their roles in and contributions to the development of modern industrialized society.

Puryear, Alvin and Charles West. Black Enterprise. New York: Anchor Press, 1973.

This book examines the issues confronting Black business from a political as well as economic perspective.

## C. Theory of the Firm: Market Structure and Its Impacts

Barrera, Mario. "Colonial Labor & Theories of Inequality: The Case of International Harvester." Review of Radical Political Economics, 8, 2(Summer 1976): 1-18.

This author uses a case study approach to apply a neomarxian analysis in explanation of income and occupational inequality.

Bradford, William D. and Alfred E. Osborne, Jr. "The Entrepreneurship Decision and Black Economic Development." American Economic Review, 66, 2(May 1976): 316-319.

Bradford and Osborne assume an almost schumpeterian stance towards the relationship between Black economic development and the growth of entrepreneurship amongst Blacks.

Case, Frederick E. Black Capitalism. New Jersey: Praeger, 1972.

This book examines the issue of Black capitalism within the context of capitalist society.

Oxendine, John E. and Alvin N. Puryear. "Profit Motivation and Management Assistance in Community Economic Development." Law and Contemporary Problems, 36, 1(Winter 1971): 136-144.

This article gives an alternative perspective for examining the objectives of the firm.

Strang, William A. "Minority Economic Development: The Problem of Business Failures." Law and Contemporary Problems, 36, 1(Winter 1971): 119-135.

Trombetta, William. "The Black Service Station Franchise." Review of Black Political Economy, 7, 4(Summer 1977): 364-373.

Trombetta sketches a portrait of the impact of barriers to entry in an oligopolistic industry.

## D. The Firm and Public Policy: Organization of the Firm

Bates, Timothy M. Black Capitalism. Irvington (NJ): Praeger, 1973.

This book discusses both the status of Black businesses as well as the necessary conditions for their growth.

Comanor, William S. "Racial Discrimination in American Industry." Economica, 40, 160(November 1973): 363-378.

This article documents racial discrimination in the industrial sector.

O'Connell, John. "Black Capitalism." The Review of Black Political Economy, 7, 1(Fall 1976): 67-85.

A fairly recent article assessing the possibilities of Black capitalism at a time when the economy was in recession.

Osborne, Alfred E., Jr. and Michael E. Granfield. "The Potential of Black Capitalism in Perspective." Public Policy, 24, 4(Fall 1976): 529-544.

This article provides an excellent analysis of problems which interfere with the development of a Black capitalist enterprise in America.

Whitehead, Carlton J. and Albert S. King. "Differences in Managers' Attitudes Toward Mexican and Non-Mexican Americans in Organizational Authority Relations." Social Science Quarterly, 53, 4(March 1973): 760-771.

This article documents how a firm operates when its managers have a "taste" for discrimination.

## E. Factor Markets and Income Distribution

### 1. The Labor Market

Alexander, Kenneth O. "Dual Product Markets and Dual Labor Markets: Some Implications." Journal of Behavior and Economics, 5, 2 (Winter 1976): 15-28.

Alexander extends dual labor market theory further by demonstrating a relationship between dual product and dual labor markets. He then explores such a relationship for the concept of discrimination.

Almquist, Elizabeth M. Minorities, Gender and Work. Lexington (MA): Lexington Books, 1979.

This book examines occupational status and earnings by race, ethnic status and sex. Eight minority groups are included.

————————. "Untangling the Effects of Race and Sex: The Disadvantaged Status of Black Women." Social Science Quarterly, 56, 1(June 1975): 129-142.

Another article on the interactive effects of sex and race.

Bell, Duran, Jr. "Bonuses, Quotas, and the Employment of Black Workers." Journal of Human Resources, 6, 3(Summer 1971): 309-320.

This article demonstrates discrimination by race in benefits as well as in general employment.

Brawner,Marilyn R. "Migration and Educational Achievement of Mexican Americans." Social Science Quarterly, 53, 4(March 1973): 727-737.

Coles, Flournoy. "Recommendations from Nashville Conference on Economic Curriculum in Black Colleges." American Economic Review, 60, 2(May 1970): 412-415.

This article offers recommendations for increasing the supply of minority economists.

Duker, Jacob M. and D. Jacque Grinnell. "Accountancy: Opportunity for Black Economic Penetration." The Review of Black Political Economy, 7, 4(Summer 1977): 373-383.

This article attempts to draw more Blacks into the area of accounting.

Freeman, Richard B. "Decline of Labor Market Discrimination and Economic Analysis." American Economic Review, 63, 2(May 1973): 280-286.

Gagala, Ken. "The Dual Urban Labor Market: Blacks and Whites." American Economic Review, 17, 1(Spring 1973): 51-59.

Still another application of dual labor market theory to the economic status of Blacks and Whites.

Gilroy, Curtis L. "Investment in Human Capital and Black-White Unemployment." Monthly Labor Review, 98, 7(July 1975): 13-21.

Greer, Charles R. "Returns to Investment in Undergraduate Education by Race and Sex in 1960 and 1970." Review of Business Economic Resources, 12, 2(Winter 1976-1977): 57-68.

Still another empirical study of the relative returns to education debate. Greer finds a substantial differential.

Gwartney, James D. "Discrimination, Achievement, and Payoffs of a College Degree." Journal of Human Resources, 7, 1(Winter 1972): 60-70.

Gwartney applies still another methodology in attempting to find the true size of the discrimination residual in terms of the differential returns to education.

Hall, Robert E. and Richard A. Kasten. "The Relative Occupational Success of Blacks and Whites." Brookings Papers, 3(1973): 781-795.

This interesting paper explores the differential success and failures of Blacks and Whites in the labor market.

Harrison, Bennett. "Education and Underemployment in the Urban Ghetto." American Economic Review, 62, 5(December 1972): 796-812.

Urban ghettos are characterized not only by unemployment, but also by underemployment. Harrison makes an important contribution to human capital theory by examining the relationship between underemployment and education.

Ireland, M. Edwin and Theodore J. Taylor. "Poverty and Investment in Human Capital: A Test of Structural Difference Based on Race." Intermountain Economic Review, 7, 1(Spring 1976): 42-49.

Another empirical addition to the human capital debate.

Kain, John F. and Joseph J. Persky. Alternatives to the Gilded Ghetto: Essays on Urban Spatial Structures. Cambridge (MA): Ballinger Publishing Co., 1977.

King, Allan G. "Labor Market Racial Discrimination Against Black Women." Review of Black Political Economy, 8, 4(Summer 1978): 325-336.

This article focuses upon the intersection of race and sex in the labor market.

Link, Charles R. and Edward C. Ratledge. "The Influence of the Quantity and Quality of Education on Black-White earnings Differentials: Some New Evidence." Review of Economics and Statistics, 57, 3 (August 1975): 346-350.

Some theorists have sought to explain away the differential returns to education by Blacks by attempting to build in statistical proxies for "quality." This article examines this quantity/quality thesis.

________________________. "Social Returns to Quantity and Quality of Schooling: A Further Statement: Reply." Journal of Human Resources, 11, 3(Summer 1976): 413-419.

This is the reply to the debate on the relative returns in education.

Lyle, Jerolyn R. "Factors Affecting the Job Status of Workers with Spanish Surnames." Monthly Labor Review, 96, 4(April 1973): 10-16.

McMahon, Walter W. "Influences on Investment by Blacks in Higher Education." American Economic Review, 66, 2(May 1976): 320-323.

This article demonstrates that the returns to Blacks who invest in higher education are lower than to their White counterparts.

Morgenstern, Richard D. "Direct and Indirect Effects on Earnings of Schooling and Socio-Economic Background." Review of Economic Statistics, 55, 2(May 1973): 225-233.

Morgenstern makes an interesting contribution to the return on investment debate by using socio-economic background as intervening variables.

Myers, Robin. Black Builders: A Job Program That Works. New York: League for Industrial Democracy, 1970.

This monograph summarizes the development and operation of an experimental work program in New York.

Neimi, Albert W., Jr. "Racial Differences in Returns to Educational Investment in the South." American Journal of Economics and Sociology, 34, 1(January 1975): 87-94.

This article explores the relative returns to educational investment questions from a geographical perspective. The findings are quite interesting.

Poston, Dudley L., Jr. and David Alvirez. "On the Cost of Being a Mexican-American Worker." Social Science Quarterly, 53, 4(March 1973): 697-709.

This article examines the inequalities experienced by Mexican-Americans in the labor market.

Ross, Jack C. and Raymond Wheeler. Black Belonging: A Study of the Social Correlate of Work Relations Among Negroes. Westport (CT): Greenwood Press, 1971.

This book examines Black Americans in the world of work from a sociological perspective.

Saunders, Robert J. and Ronald L. Coccari. "Racial Earnings Differentials: Some Economic Factors." American Journal of Economics and Sociology, 32, 3(July 1973): 225-233.

Saunders and Coccari isolate some of the economic factors which combine to produce lower earnings among Blacks.

Springer, Philip B. "Work Attitudes of Disadvantaged Black Men." Monthly Labor Review, 94, 12(December 1971): 66-68.

This interesting article brings together economics and social psychology in a study of how unemployment and low-income status affects attitudes towards work.

Vroman, Wayne. "Labor Market Changes for Black Men Since 1964." Monthly Labor Review, 98, 4(April 1975): 42-44.

This article demonstrates the temporary effectiveness of public policy by empirically documenting an improved labor market status for Black males in the period of poverty.

Wachtel, Howard M. and Betsey Charles. "Low Wage Workers and the Dual Labor Market: An Empirical Investigation." The Review of Black Political Economy, 5, 3(Spring 1975): 282-302.

This article offers some of the strongest empirical data in support of dual labor market theory.

Wallace, Phyllis A. and Annette M. LaMond, eds. Women, Minorities, and Employment Discrimination. Lexington (MA): Lexington Books, 1977.

This book of readings explores employment discrimination from a cross-disciplinary perspective.

Weiss, Leonard W. and Jeffrey G. Williamson. "Black Education, Earnings and Interregional Migration: Even Newer Evidence." American Economic Review, 65, 1(March 1975): 241-244.

This article seeks to isolate the impact of education and geographical area upon the earnings of Black Americans.

Welch, Finis. "Black-White Differences in Returns to Schooling." American Economic Review, 63, 5(December 1973): 893-907.

One of many studies which seeks to define and apply the most appropriate methodology for assessing the differential returns to education between Blacks and Whites.

Willis, Paul E. Learning to Labor: How Working Class Kids Get Working Class Jobs. Lexington (MA): Lexington Books, 1977.

While this book does not directly relate to minorities, its findings are useful and relevant. Paul Willis details the socialization processes in education which are intervening variables when youth enter the labor market.

(2. Rent, Interest and Profits)

Anderson, Roy C. "Black Employment in the Securities Industry." *Industrial Relations*, 12, 1(February 1973): 107-108.

The employment patterns of Blacks and other minorities in the U.S. are characterized by discontinuities. That is, there are occupational areas characterized by little or no minority employment. Anderson examines merely one such area - the security industry.

Fernandez, John P. *Racism and Sexism in Corporate Life: Changing Values in American Business*. Lexington (MA): Lexington Books, 1981.

One of the few works which systematically examines all minorities - Native Americans, Asians, Blacks, Hispanics, etc. The focus is upon women and minorities in managerial roles.

________________. *Black Managers in White Corporations.* New York: John Wiley & Sons, 1975.

This book moves beyond the barriers to minorities' entry to the "managerial class." Rather it concentrates upon internal barriers which Black managers face when they have moved into such positions.

Markmann, Joseph M. "A Note on Discrimination by Race in Professional Basketball." *American Economist*, 20, 1(Spring 1976): 65-67.

Students inevitably enjoy reading this article, which is part of a debate in the AER in 1976 on the differential earnings of Black and White professional basketball players.

Mogull, Robert G. "Salary Discrimination in Major League Baseball." *The Review of Black Political Economy*, 5, 3(Spring 1975).

Several articles appeared in the seventies on the issue of differential earnings by Black and White males in sports. These articles focus upon baseball.

________________. "Football Salaries and Race: Some Empirical Evidence." *Industrial Relations*, 12, 1(February 1973): 109-112.

This article gives evidence in the sports discrimination debate by focusing upon football.

Rockwood, Charles E. and Ephraim Asher. "Racial Discrimination in Professional Basketball Revisited." *American Economist*, 20, 1 (Spring 1976): 59-64.

Scully, Gerald W. "Economic Discrimination in Professional Sports." *Law and Contemporary Problems*, 38, 1(Winter-Spring 1973): 67-84.

Scully provides a more general look at income inequality by race in professional sports.

(3. Poverty and Inequality)

Adams, Gerald. Economic Development of Ethnic Minorities: A Bibliography. Springfield (VA): National Technical Information Services, U.S. Department of Commerce, 1975.

An excellent bibliography of technical reports on minorities.

Cummings, Scott, ed. Self-Help in Urban America: Patterns of Minority Business Enterprise. Port Washington (NY): Kennikat Press, 1980.

An excellent collection of various self-help projects among Americans across the country.

Mount, Randall I. and Richard E. Bennett. "Economic and Social Factors in Income Inequality: Race and Discrimination and Status as Elements in Wage Differentials." American Journal of Economics and Sociology, 34, 2(April 1975): 161-174.

Owens, Emiel. "Correlate of Rural Black Poverty." The Review of Black Political Economy, 7, 4(Summer 1977): 413-424.

This article sumarizes some of the variables which interact in producing poverty among Blacks in rural areas.

Phelps, Edmund S. "The Statistical Theory of Racism and Sexism." American Economic Review, 62, 4(September 1972): 659-661.

A methodologically interesting article for the empirical investigation of racism and sexism.

Reich, Michael. Racial Inequality: A Political Economic Analysis. Princeton (NJ): Princeton University Press, 1981.

This author examines racial inequality in the United States from a "radical" neo-marxist perspective. One of the major studies of racial inequality.

Shanahan, James L. "Impaired Access of Black Inner-City Residents to the Decentralized Workplaces." Journal of Economics and Business, 28, 2(Winter 1976): 156-160.

This article demonstrates the complexity of analyzing Black unemployment by focusing upon the critical impact of transportation and/or absence thereof.

Sowell, Thomas. Race and Economics. New York: Longman, 1975.

The application of a functionalist-structural approach to race and economics.

Szymanski, Al. "Trends in Economic Discrimination against Blacks in the U.S. Working Class." Review of Radical Political Economy, 7, 3(Fall 1975): 1-21.

This interesting article argues that economic discrimination against Blacks by White workers follows a cyclical pattern.

Wallace, Phyllis A. Black Women in the Labor Force. Cambridge (MA): MIT Press, 1980.

This book examines the historical and contemporary portion of Black females in the labor force.

# CROSS-CULTURAL PERSPECTIVES IN PSYCHOLOGY:

## A SELECTIVE BIBLIOGRAPHY

by

Laura Head

This bibliography was prepared for the Chancellor's Maxigrant, CROSS-CULTURAL PERSPECTIVES IN THE CURRICULUM.

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## CROSS-CULTURAL PERSPECTIVES IN PSYCHOLOGY

This annotated bibliography is designed to be a selective introduction to cross-cultural perspectives in psychology. For the purposes of this project, Cross Cultural is defined to include American Indians, Asian Americans, Blacks, and Latinos. Articles were selected for their quality and significance. This is obviously a subjective decision, and the reader should not assume that this bibliography contains all of the good articles. I am sure I have missed some, and I have deliberately excluded others, usually because they were not easily accessible.

I have emphasized the more recent articles in compiling this bibliography. However, I have included older articles when they added an interesting historical note or if they were, in my judgement, classic. I have also emphasized articles written by members of the group under consideration (i.e., black psychologists studying black people), since their perspectives are often different from the perspectives of "outsiders" who have little first-hand knowledge of the population being studied.

I have included articles appearing in ethnic journals such as Aztlan and the Journal of Black Psychology, since much work emanating from psychologists of color appears in these journals. I have also included articles in standard or mainstream journals such as the American Psychologist and the Journal of Social Issues, to emphasize the fact that articles containing diverse perspectives are readily available in the journals most psychologists already read.

I have categorized by topic rather than by racial group, since some articles contain references to multiple groups and some address "minority" issues generally. This organization should facilitate the topical integration of material on various ethnic groups.

The rather extensive section of background materials includes work by scholars from other academic disciplines (especially sociology and anthropology), since much of the work of psychologists of color is interdisciplinary in its orientation, and many of these background articles add needed breadth to the topics examined.

Finally, this bibliography attempts to provide an overview of the work done by psychologists of color in recent years. I hope that you will find it useful.

## GENERAL AND BACKGROUND INFORMATION AND THEORETICAL PERSPECTIVES

African Philosophy: Assumptions and Paradigms for Research on Black Persons. Los Angeles, CA: Fanon Research and Development Center, 1975.

This book is a compilation of articles examining research from the perspective of African philosophy. Topics covered include melanin, self-concept, research methodology, stress and others. A classic contribution toward the development of black psychology based upon a foundation in African culture.

Baron, Augustine, ed. Explorations in Chicano Psychology. New York: Praeger, 1981.

A collection of articles on topics such as the Chicano family, Hispanic elderly, sex roles, acculturation, higher education, mental health and bi-lingual programs.

Boykin, A.W. "Black Psychology and the Research Process: Keeping the Baby but Throwing Out the Bath Water." In A.W. Boykin, A.J. Franklin and J.F. Yates, eds. Research Directions of Black Psychologists. New York: Russell Sage Foundation, 1979.

In this analysis of the research process the author reviews several critiques of research, describes the "research chain" and suggests that research be put in its proper perspective.

____________, A.J. Franklin and J.F. Yates, eds. Research Directions of Black Psychologists. New York: Russell Sage Foundation, 1979.

This book is the first to present soundly designed and executed research that is linked to the perspectives and psychological concerns of Black Americans. Topics covered include motivation, cognitive development, life span development, and cultural difference versus deficit theories.

"Experimental Psychology from a Black Perspective: Issues and Examples." Journal of Black Psychology, 3,2 (1977): 29-49.

This article discusses experimental psychology from the perspective of Black psychology. This includes an examination of affective, cognitive and vervistic considerations. The author presents an example of his own research to illustrate his points.

Brody, E.B. Minority Group Adolescents in the United States. Baltimore: Krieger, 1968.

A collection of articles on the problems of Black, Puerto-Rican, Mexican-American, Chinese, Japanese and American Indian youth. Includes an introductory statement on the dimensions of prejudice and marginality, social change and socialization during adolescence.

Bryde, J.F. Modern Indian Psychology. Vermillion, South Dakota: Institute of Indian Studies, University of South Dakota, 1971.

This is one of the few books that deals specifically with Indian psychology. It includes topics such as culture, values, personality, stress, cultural conflict, and a discussion of Indian history. It also includes suggested readings and a glossary of terms.

Clark, C.X., et al. "Voodoo or I.Q.: An Introduction to African Psychology." Journal of Black Psychology, 1,2 (1975): 9-29. Reprinted in W.D. Smith, et al., eds. Reflections on Black Psychology. Washington, D.C.: Univ. Press of America, 1979.

A classic introduction to African psychology which presents a discussion of melanin, intelligence, and personality from a foundation of African philosophy and culture. Must reading for anyone interested in the current perspectives of Black psychologists.

Diaz-Guerrero, R. Psychology of the Mexican: Culture and Personality. Austin, TX: Univ. of Texas Press, 1967.

This is a translation of a work first published in Spanish. The author uses a "historico-psycho-bio-sociocultural" approach. Topics examined include neurosis, interpersonal relations, motivation, respect, cross-cultural research and others.

Edelman, M.W. Portrait of Inequality: Black and White Children in America. Washington, DC: Childrens Defense Fund, 1980.

This book presents data describing the social, economic, health and educational characteristics of Black children and their families. It also includes suggestions for action directed to correcting the problem areas.

Eribes, R.A. "The Older Mexican: The Invisible Elderly." Aztlan, 10 (1979): 91-100.

Little is known about older Mexicans. This article discusses their economic status, geographical location and some public policy concerns. The author agrees that programs must be sensitive to the needs of older Mexicans.

Gary, L., ed. Black Men. Beverly Hills, CA: Sage, 1981.

This book was motivated by the lack of research on the unique situation of black men. It includes sections on social and health indicators, relationships between men and their families, coping patterns, and men and institutions. The articles emphasize contemporary concerns and include both theoretical and research contributions. All articles are written by black men.

Gordon T. "Notes on White and Black Psychology." The Journal of Social Issues, 29,1 (1973): 87-95.

This article critiques white psychology. It discusses four major limitations of psychology: ethical, conceptual, methodological and political. Priorities for Black psychology are also discussed.

Green, Rayna. "Native American Women." Signs, 6, 2 (1980): 248-267.

This review of the literature on Native American women includes discussion of several topics related to psychology (such as psychopathology, child rearing, and women's roles). Includes critiques of works and extensive bibliography.

Guthrie, R.V. Even the Rat Was White: A Historical View of Psychology. New York: Harper and Row, 1976.

This book presents the history of psychology from a Black perspective including research, theroies, methodologies and tests that have supported racist beliefs and practices. It also presents information on the role of psychology in black colleges and reviews the work of black psychologists from 1920 to 1950.

Hernandez, Carrol, et al. Chicanos: Social and Psychological Perspectives. St. Louis, MO: CV Mosby Co., 1971.

Collection of works by Chicano and non-Chicano scholars including psychologists, psychiatrist, sociologists, social workers and persons from a few other disciplines. Topics covered include the family, historical perspectives, the justice system, personality, education, mental health and conceptual overviews.

Jackson, J.J. "Black Women in a Racist Society." In C.V. Willie, et al., eds. Racism and Mental Health. Pittsburgh: Univ. of Pittsburgh Press, 1973.

A classic examination of the data relevant to Black matriarchy and emasculation theories. Refutes the preseumed economic superiority of black women in relation to black men and suggests the importance of the black sex ratio in any evaluation of black life.

Jones, J.M. "Conceptual and Strategic Issues in the Relationship of Black Psychology to American Social Science." In Boykin, A.W., et al., eds. Directions of Black Psychologists. New York: Russell Sage Foundation, 1979.

This article presents a cultural approach to black psychology and suggests that the black experience can be seen as TRIOS (time, rhythm, improvisation, oral expression and spirituality).

Jones, Reginald, ed. Black Psychology. Second Edition. New York: Harper and Row, 1980.

A collection of writings by black psychologists covering theoretical perspectives and topic areas such as personality, assessment, education, counseling, and racism.

Kim, Bok-Lim C. "Asian Americans: No Model Minority." Social Work, 18,3 (1973): 44-53.

"The myth that Asian-Americans comprise a homogenious model minority ignores the many difficulties these heterogeneous communities face. The history of discrimination against the various groups is discussed and current problems - including the impact of large numbers of new immigrants - are discussed."

Ladner, J.A., ed. *The Death of White Sociology*. New York: Vintage, 1973.

This is an excellent collection of articles by black social scientists critiquing social science and calling for a black perspective in social science. Although the book's title refers specifically to sociology, there is a section on psychology and several articles relevant to psychology.

Martinez, J.L., ed. *Chicano Psychology*. New York: Academic Press, 1977.

A collection of writing by some of the foremost Chicano psychologists, with the inclusion of some articles by non-Chicano writers. Covers topics under social psychology, bilingualism, psychological testing, mental health and psychotherapy.

Padilla, A.M. "Psychological Research and the Mexican American." In M.M. Mangold, ed. *La Causa Chicana: The Movement for Justice.* New York: Family Service Association of America, 1972.

Criticizes ethnocentric laboratory-oriented psychologists who have perpetuated stereotypes of Mexican Americans, which has led to irrelevant research, unfair testing and inadequate service. Stresses importance of language, economic, cultural and situational factors for intellectual functioning.

Rodgers-Rose, La Frances, ed. *The Black Woman.* Beverly Hills, CA: Sage, 1980.

This book includes discussion of the demographic characteristics of black women and their families, the impact of institutions on black women and the social psychology of black women. This is the most comprehensive analysis of black women in print. All the articles are written by black women.

Smith, W.D.,et al., eds. *Reflections on Black Psychology.* Washington, D.C.: University Press of America, 1979.

This is a collection of articles on topics such as the black child, achievement and identity, women, the aged, and service delivery. It concludes with a section on research perspectives.

Staples, R. "Black Manhood in the 1970's: A Critical Look Back." *The Black Scholar*, 12, 3(1981): 2-9.

This article reviews the social and economic status of black males in the 1970's. The focus is on the socialization of black males, the "manhood hustle" and the "masculine mystique." This is a unique and thoughtful presentation on the experience of black males in this society.

Stoddard, E.R. *Mexican Americans*. New York: Random House, 1973.

This book is part of the Random House "Ethnic Groups in Comparative Perspective" series. Chapters focus on social history, cultural conflicts, educational development, poverty and other topics. The authors' viewpoints are often problematic but this book can be useful for the reader who wants a concise overview of the Chicano experience.

Sue, Stanley. "Psychological Theory and Implications for Asian Americans." *Personnel and Guidance Journal*, 55 (1977): 381-89.

This article applies psychological theory to the experiences of Asian Americans. Four points are discussed: 1. learned helplessness theory and experience, 2. conditions that may foster learned helplessness; 3. implication of this for Asian American psychological well being, and 4. the value of this theory and its suggestions for intervention programs. Article also presents several directories for future research and extensive references.

____________, and H.H.L. Kitano, eds. "Asian Americans: A Success Story." *The Journal of Social Issues*, 29,2(1973).

This issue focuses on various topics relevant to Asian-Americans. Included are articles on economic mobility, intermarriage, stereotypes, mental illness, the elderly and others. Most authors are Asian American.

____________, and Nathaniel Wagner, eds. *Asian Americans: Psychological Perspectives*. Ben Lomond, CA: Science and Behavior Books, 1973.

A collection of articles by Asian-American and other writers examining various aspects of the psychology of the Asian American experience. The book includes an introductory section and sections on Assimilation and Sex Roles, Personality, Mental Health, and Contomporary Issues. The editors state their purpose as "the integration of research findings with impressionistic material to provide a better understanding of Asian-Americans." A valuable introduction to a study of the psychology of Asian-Americans.

Szwed, John. "An American Anthropological Dilemma: The Politics of Afro-American Culture." In Dell Hymes, ed. *Reinventing Anthropology*. New York: Pantheon, 1969.

This article critically reviews anthropology's treatment of Afro-Americans, focusing on the issue of culture. The author reviews work denying the existence of Afro-American culture, depicting this culture as deficient or pathological, or arguing for a distinct Afro-American culture. The politics of research is also discussed. Extensive references are provided.

Taylor, R. "Psychosocial Development Among Black Children and Youth: A Re-examination." *American Journal of Ortho-psychiatry*, 46, 1(1976): 4-19.

Includes an examination of the fundamental assumptions and empirical evidence upon which conventional views of the nature and meaning of black self-esteem are based, as well as a review of the literature.

Vaca, Nick C. "The Mexican-American in the Social Sciences: 1912-1970/ Part 1: 1912-1935." *El Grito*, 3,3(Spring 1970): 3-24.

This is the first part of an extensive analysis of the treatment of Mexican-Americans in the social science literature. Vaca begins with a discussion of relations between the United States and Mexico, immigration laws and restrictions, and I.Q. test scores. This article focuses on the disciplines of psychology and sociology.

_________________. "The Mexican American in the Social Sciences: 1912-1970/ Part II: 1936-1970." El Grito, 4,1 (Fall 1970): 17-51.

This article continues Vaca's analysis of the treatment of Mexican-Americans in the social science literature. Vaca begins with a discussion of biological determinism and cultural determinism in psychological perspectives on Mexican Americans. He also discusses sociology and anthropology and present theoretical paradigms.

Weinberg, Meyer, ed. Chinese Americans: School and Community Problems. Amherst, Mass: Center for Equal Education, Univ. of Massachusetts, 1972.

This book provides "an in-depth look at Chinese communities across the nation and the subtle racism and oppression they encounter in their daily lives, providing a readable examination of the problems facing Asian Americans today."

Wilcox, R., ed. The Psychological Consequences of Being a Black American: A Sourcebook of Research by Black Psychologists. New York: Wiley, 1971.

A collection of articles by Black psychologists on topics such as education, intelligence, personality and psychology as a profession. Also includes articles of historical interest (including some from the 1940's).

## TESTING AND INTELLIGENCE/I.Q.

Bowles, S. and H. Gintis. "I.Q. in the U.S. Class Structure." Social Policy, 3,4 and 5 (Nov/Dec 1972 and Jan/Feb 1973).

This article presents an argument that I.Q. tests serve an important function in legitimating the division of labor in American society. This is accomplished indirectly through the relationship of I.Q. and economic success to the educational system.

Garcia, J. "The Logic and Limits of Mental Aptitude Testing." American Psychologist, 36,10(1981): 1172-1180.

"Concepts such as intelligence have a sheltered existence in the deductive technology of mental testing. Garcia argues that intelligence has been presumed to be a general aptitude to solve any and all problems, to be a fixed quantity determined largely by heredity, and to remain constant during growth and development. Tests were constructed to reflect these presumptions. Although the concept of general intelligence has been abandoned in biological and learning research, Garcia points out that this archaic fallacy still flourishes in mental testing, where it serves social advantage under the guise of scientific truth." (from abstract)

Green, R.L. And R.J. Griffore. "The Impact of Standardized Testing on Minority Students." *Journal of Negro Education*, 49,3(1980): 238-252.

This article summarizes sources of bias in standardized testing. These areas of bias are categorized as bias due to content factors, bias due to norms and bias due to the testing stiuation. Also discussed is unfairness in test use. The article concludes with ten recommendations for testing practice to correct these areas of bias. Includes extensive references.

Kamm, L.J. "The Politics of I.Q." *National Elementary Principal*, 54,4 (March/April 1975): 15-22.

"Presents socio-political perspectives of founders of American I.Q. testing system and their belief that tests could detect genetically inferior individuals. Reviews historical consequences with emphasis on immigrants and implications of quota legislation based on test data."

Oakland, T. *Psychological and Educational Assessment of Minority Children*. New York: Brunner/Mazel, 1977.

Identifies several issues regarding appropriate use of assessment techniques with minority children and diagnostic intervention services. Examines historical and current issues, legislative action, technology, and a conceptual model for service delivery. Contains eight appendices dealing with many issues, including an annotated bibliography of language dominance measures. Extensive references provided throughout.

Olmedo, E.L. "Testing Linguistic Minorities." *American Psychologist*. 36,10 (1981): 1078-1085.

"Olmedo suggests that psychological and educational testing of members of linguistic minority groups should take into account the diverse social, political, and economic realities currently facing these groups. These realities are moderated by educational opportunities, which in turn are closely linked to various forms of standardized testing. Olmedo describes key conceptual and operational issues ... The author argues for sensitivity to individual differences in sociocultural and linguistic characteristics." (from abstract)

Padilla, A.M. "Critical Factors in the Testing of Hispanic Americans: A Review and Some Suggestions for the Future." In R.W. Tyler and S.H. White, eds. *Testing, Teaching and Learning*. Washington, D.C.: National Institute of Education, 1979.

"The literature on the testing of Hispanics is reviewed. The review reveals that a number of factors have been identified that influence test performance of Hispanics. The major factors are related to language acculturation and socioeconomic status." Recommendations are made and extensive references are provided.

Pullenza de Ortiz, P. "Chicano Children and Intelligence." Aztlan, 10(1979): 69-83.

Outlines problems in use and interpretation of standardized I.Q. tests with Chicano children. Discusses linguistic and cultural factors, various types of tests and use of test results in grade retention, ability grouping, and E.M.R. classification.

Samuda, R.J. Psychological Testing of American Minorities: Issues and Consequences. New York: Harper and Row, 1975.

Reviews intelligence testing, genetic and environmental theories, and technical problems of measurement. Discusses effects of environmental factors on performance and educational and social consequences of testing. Examines alternatives, including criterior-referenced tests.

Williams, R.L., et al. "The War Against Testing: A Current Status Report." Journal of Negro Education, 49,3(1980): 263-273.

Reviews public and professional concern over issues of abuse caused by standardized tests, focusing on involvement of the Association of Black Psychologists. Presents a brief historical overview of attacks on standardized testing and discusses the psychological effects of ability testing. The focus is on I.Q. tests, but the article also includes discussion of achievement tests and minimum competency testing. Includes extensive references.

## EDUCATION

Banks, James A. Teaching Strategies for Ethnic Studies. Second Edition. Boston, MA: Allyn and Bacon, 1979.

This book is a comprehensive guide to integrating content related to various ethnic groups into the curriculum. Although it is designed for teachers of elementary and secondary level classes, it can also provide useful information for university level introductory classes. Chapters focus on key concepts, planning the curriculum and evaluation as well as specific ethnic groups (Native Americans, European Americans, Jewish Americans, Afro-Americans, Mexican Americans, Asian Americans, Puerto Rican Americans, Cuban Americans and Native Hawaiians).

Banks, S.L. "Blacks In A Multi-ethnic Social Studies Curriculum: A Critical Assessment." Journal of Negro Education, 44,1(1975): 82-89.

This article focuses on three areas of the multi-ethnic curriculum as they relate to blacks: 1) self concept of blacks, 2) inclusion of blacks in textbooks and curriculum resource materials, and 3) prospects for the future. It also presents a history of five essential requirements of a multi-ethnic curriculum.

Coleman, M. ed. *Black Children Just Keep on Growing: Alternative Curriculum Models for Young Black Children*. Washington, D.C.: Black Child Development Institute, 1977.

This book includes a literature review of pre-school intervention programs and descriptions of the programs of several black child development programs. The second section of the book includes several excellent reviews of the literature on self-concept, physiological development, cognitive abilities, assessment and related topics.

Edmonds, R. "Effective Schools for the Urban Poor." *Educational Leadership*, 37, 1(October 1979): 15-24.

The author defines successful schools as those which eliminate the relationship between successful performance and family background. He then reviews research on the characteristics of successful schools. He concludes that we can teach all children whom we choose to, and that whether we do so depends upon how we feel about the fact that we haven't so far. This article is destined to become a classic.

Ogbu, J.U. *Minority Education and Caste: The American System in Cross-Cultural Perspective*. New York: Academic Press, 1978.

This book presents an original and well documented approach to exploring the educational problems of minorities. The author redefines the concept of educational opportunity, examines class and racial stratification, examines the relation between caste and education, and presents studies of several ethnic groups in America and other countries.

Ortiz, F.I. "Bilingual Education Program Practices and Their Effect Upon Students' Performance and Self-Identity." *Aztlan*, 8(1977): 157-174.

The author examines the effects of bilingual education programs on Chicano students' academic performance and self identity. The implementation practices of bilingual education programs are examined at the classroom level in one school.

Pierce, C.M. "The Mundane Extreme Environment and Its Effect on Learning." In S.G. Brainard, ed. *Learning Disabilities: Issues and Recommendations for Research*. Washington, D.C.: National Institute of Education, 1974.

The author presents a model for the generation of researchable ideas to examine learning problems of the minority poor. He suggests that the inner city can be classified as an extreme mundane environment and can be compared with life adjustment in an extreme exotic environment. Since data have been generated about the exotic situation, it is suggested that this information could be useful in explaining the experience in the inner city.

Ramirez, M. III, and Castaneda, A. *Cultural Democracy, Bicognitive Development, and Education*. New York: Academic Press, 1974.

Defines a culturally democratic educational philosophy. Discusses psychological and sociological characteristics of Mexican American children. Topics addressed include values, cognitive styles, socialization practices, language and heritage. Includes a chapter on practical application of a culturally democratic educational environment and bicognitive development.

Thomas, Gail, ed. *Black Students in Higher Education: Condition and Experiences in the 1970's*. Westport, Conn: Greenwood Press, n.d.

28 essays by lawyers, doctors, research scientists, college professors and administrators on the special problems of blacks in higher education today.

Weinberg, Meyer. *A Chance to Learn: A History of Race and Education in the United States.* New York: Cambridge Univ. Press, 1977.

This book is a history of the educational experiences of Black, Mexican-American, Indian American and Puerto Rican children in the United States. Minority education is viewed in relation to the historic contours of the economic and political system and examined from elementary to post-secondary level. Includes extensive references.

______________. *Minority Students: A Research Appraisal*. Amherst, Mass: Center for Equal Education, Univ. of Massachusetts, 1977.

"This book is an interpretive analysis of the principal literature in the education of minority children. The studies are drawn from the fields of education and the social sciences as well as law and history. An effort is made to examine a broad span of research ..."

## LANGUAGE/COMMUNICATION

Abrahams, R.D. and R.C. Troike, eds. Language and Cultural Diversity in American Education. Englewood Cliffs, NJ: Prentice Hall, 1972.

A collection of articles on language, culture and the social uses of language. Specific articles examine Black English, bilingualism, class variation, geographic variation and sociolinguistics. Many articles are reprinted from journals or other books. Some are pre-1970.

Kochman, T., ed. Rappin' and Stylin' out: Communication in Urban Black America. Chicago, IL: Univ. of Illinois Press, 1972.

This collection of articles examines the African heritage in communication, speaker-audience response, music, poetry and other areas. All of the articles view black behavior within the community setting and were selected to reflect on awareness of black cultural norms and value systems.

Labov, W. "The Logic of Nonstandard English." In P.S. Stoller, ed. Black American English. New York: Delta, 1975. Also in Language in the Inner City. Philadelphia: University of Pennsylvania Press, 1972.

Critiques the view that non-standard English is illogical and that black speech is the result of verbal deprivation. Discusses the educational implications of these myths.

Smitherman, Geneva. Talkin' and Testifyin': The Language of Black America. Boston, MA: Houghton Mifflin, 1977.

The author uses black culture and African oral tradition to examine and understand black speech. She analyzes the grammatical and phonetic rules lexicon and rhetorical style of black English. The author uses the black idiom as she writes and argues that it is a vital and effective language.

Stoller, P., ed. Black American English: Its Background and Usage in the Schools and in Literature. New York: Delta, 1975.

This is a collection of articles on the history and structure of black speech, black speech and education and some selections from black literature.

## RACISM/PREJUDICE

Chase, A. The Legacy of Malthus: The Social Costs of the New Scientific Racism. New York: Knopf, 1977.

This is a comprehensive account of scientific racism from the Industrial Revolution to the present. It includes examination of the function of scientific racism and its uses against white as well as black people, as well as an extensive bibliography. Important refutation of the claim that science is objective.

Collier, Betty. "Economics, Psychology and Racism: An Analysis of Oppression." The Journal of Black Psychology, 3,2(1977): 50-59.

This paper introduces a psycho-social model of behavior which can be used to yield insight into solutions to the socioeconomic problems of black people. It critiques the functional, moderate and radical/conflict approach to examination of the oppression of black people. The author then presents some suggestions for ending cooperation with oppression. An innovative approach to understanding black behavior.

Morales, Armando. "Institutional Racism in Mental Health and Criminal Justice." Social Casework, 59,7(July 1978): 387-395.

This article focuses on the institutional racist dynamics found in the mental health and criminal justice systems. The deviant behavior of minorities is more likely to be handled in the criminal justice system while the deviant behavior of whites is more likely to be handled in the mental health system. Policy implications are discussed.

Richards, P. "The Ideology of European Dominance." Western Journal of Black Studies, 3,4(1979):244-250.

This article presents certain key aspects of the intellectual and emotional roots of Western European social thought and critiques them as they relate to Africans and their heritage. Anthropology is analyzed as an example.

Thomas, A. and J. Sillen. Racism and Psychiatry. New York: Brunner/Mazel, 1972.

This book examines the impact of racist thinking on the disciplines dealing with human behavior, especially psychiatry. The authors review the literature and refer to their own clinical experience. Topics examined include the family, the genetic fallacy, the illusion of color blindness, the sexual mystique and others. The book concludes with a challenge to the profession.

## PERSONALITY/MENTAL HEALTH/THERAPY/COUNSELING

Baldwin, J.A. "Theory and Research Concerning the Notion of Black Self-hatred: A Review and Reinterpretation." *Journal of Black Psychology*, 5,2(1979): 51-77.

A review of the theoretical models and supportive research related to the issue of black self-hatred is presented. This analysis reveals that much of the black self-hatred literature fails to stand up to conventional standards of validity and reliability, but it also reflects a failure to recognize the cross-cultural nature of the black experience in American society. Alternative approaches are suggested.

Banks, W.C. "White Preference in Blacks: A Paradigm in Search of a Phenomenon." *Psychological Bulletin*, 83,6(1976):1179-1186.

This article reviews recent research on preference behavior in blacks and concludes that the predominant patterns of choice behavior among blacks toward white and black stimulus alternatives has conformed to simple chance. This conclusion and its implications are discussed.

Berk, B.B. and L.C. Hirata. "Mental Illness among the Chinese: Myth or Reality?" *Journal of Social Issues*, 29,2(1973):149-166.

This study examines data on hospital commitments of Chinese in California over the past 100 years. Comparisons are made with the data on the general population. Data indicate that the rate of commitment of Chinese has increased dramatically and that these rates were not uniform within the Chinese population. Males, the aged, and the foreign-born Chinese experience higher rates of commitment.

Boykin, A.W. "Psychological/Behavioral Verve: Some Theoretical Explorations and Empirical Manifestations." In Boykin, et al., eds. *Research Directions of Black Psychologists.* New York: Russell Sage Foundation, 1979.

The author proposes that black children possess greater "psychological/behavioral verve" than other children and this causes them to exhibit increased behavioral vibrancy and increased psychological affinity for stimulus change. He presents data to support this contention and reports on the result of a pilot study examining this thesis.

Carillo, C. "Directions for a Chicano Psychotherapy." In J.M. Casas and S.E. Keef, eds. *Family and Mental Health in the Mexican American Community*. Los Angeles, CA: Spanish Speaking Mental Health Research Center, 1978.

This article reviews sociocultural issues which directly affect the delivery and evaluation of psychotherapy to Chicanos, presents an overview of therapeutic models which have been adapted to and utilized with Chicanos, and discusses directions for Chicano therapists.

Gary, L.E., ed. *Mental Health: A Challenge to the Black Community*. Philadelphia: Dorrance and Company, 1978.

This book is a collection of articles on various aspects of the mental health of black people. Chapters focus on the child, adolescent, adult, aged, family, community, public policy and service delivery. Authors of chapters were selected based on their professional reputations and commitment to the black community and asked to focus on positive aspects of black people's mental health as well as the pathological aspects of mental health. This has insured that this book offers a unique perspective on the study of the mental health of black people.

Levine, E.S. and A.M. Padilla. *Crossing Cultures in Therapy: Pluralistic Counseling for the Hispanic*. Monterrey,CA: Brooks Cole, 1979.

Presentation of the basic concepts of pluralistic counseling and how they may be applied in therapy with the Hispanic client. Includes discussion of relationship between culture and personality; an analysis of historical differences, life style differences, and dilemmas that confront Hispanics in the United States. Also explores the sources of psychological stress and maladjustment and includes case histories.

Nobles, W.W. "Psychological Research and the Black Self-concept: A Critical Review." *Journal of Social Issues*, 29,1(1973):11-31.

This article reviews four major theoretical approaches toward black self concept: phenomenological, behavioral, existential and symbolic interactional. The author suggests that research on black self concept should be founded on an African basis.

Ogbu, J.U. "Origins of Human Conpetence: A Cultural-Ecological Perspective." *Child Development*, 52(1981):413-429.

This article argues that socialization is geared toward the development of adult roles and the competencies required for the successful performance of these roles. These competencies vary across economic and cultural groups. Consequently the conventional research approach using white middle class child rearing practices as standards is not useful in understanding other cultural groups. The author proposes a cultural-ecological model to study competence within the context of a given culture.

_________. "Social Stratification and the Socialization of Competence." *Anthropology and Education Quarterly*, 10,1(1979):3-20.

The author argues that typical social, occupational,political and other valued adult roles in a society determine what skills parents seek to transmit to their children. However, in a racially stratified society such roles tend to be stratified.

Pettigrew, T.F. "Racism and the Mental Health of White Americans: A Social Psychological View." In C.W. Willie, et al., eds. Racism and Mental Health. Pittsburgh: Univ. of Pittsburgh Press, 1973.

"Working definitions are given of such concepts as prejudice, ethnocentrism, direct and indirect discrimination, and individual and institutional racism. Social and personality contexts of prejudice are explored, particularly with respect to personalities rooted in authoritarianism and conformity, showing their relation to mental health."

Semaj, L.T. "The Black Self, Identity, and Models for a Psychology of Liberation." Western Journal of Black Studies, 5,3(1981):158-171.

"This paper is organized around the premise that living in a white-dominated world is detrimental to the existence of black people. It therefore sets out to examine models for a psychology of black liberation." It reviews the major works on black personality developed by black social scientists and critiques them. Excellent review and synthesis.

Sue, Derald Wing. Counseling the Culturally Different. New York: Wiley, 1981.

Presents a conceptual framework for identifying the similarities and differences among various ethnic groups. Discusses the theoretical and practical aspects of cross-cultural counseling, presents information regarding history and cultural values, gives methods and complications for specific minority groups and includes case studies portraying cross-cultural issues and dilemmas.

Willie, C.V., B.M. Kramer and B.J. Brown, eds. Racism and Mental Health. Pittsburgh: Univ. of Pittsburgh Press, 1973.

A collection of articles examining the relationship between racism and mental health of both blacks and whites, children and adults. Also included is a section with action-oriented articles.

## FAMILY

Allen, W.R. "The Search for Applicable Theories of Black Family Life." Journal of Marriage and the Family, 40,4(1978):117-129.

"This paper attempts to identify appropriate theoretical frameworks for the study of black family life. Competing conceptual approaches (structural-functional, interactional and developmental) and ideological perspectives (cultural equivalent, cultural deviant and cultural variant) in the literature are critically evaluated."

Billingsley, A. "Black Families and White Social Science." *Journal of Social Issues*, 26,3(1970):127-142. Also in J.A. Ladner, ed. *The Death of White Sociology*. New York: Vintage, 1973.

A classic critique of social science treatment of black families. Includes a discussion of the consequences of social science's mistreatment of black families. Must reading.

Bracey, J.H. Jr., A. Meier, and E. Rudwick, eds. *Black Matriarchy: Myth or Reality?* Belmont, CA: Wadsworth, 1970.

This is a collection of essays and exerpts from books addressing the question of the black matriarchy. Included are articles by E. Franklin Frazier, Melville Herskovits, Daniel P. Moynihan, and others.

Casas, J. Manuel and Susan E. Keefe, eds. *Family and Mental Health in the Mexican American Community*. Los Angeles: Spanish Speaking Mental Health Research Center, Univ. of California, Los Angeles, 1978.

This collection of articles focuses on the relationship between mental health and family in the Mexican-American community. The first article provides an excellent overview and discussion of assumptions embodied in research on this topic and recommendations for mental health services for the Mexican American community. Other articles present results of research, discussion of needs for non-traditional mental health programs, the extended family as a support system, and directions for psychotherapy. Most articles include extensive bibliographies.

Cross, W.E., Jr. "Black Family and Black Identity: A Literature Review." *Western Journal of Black Studies*, 2,2(1978):111-124.

The author reviews the traditional and contemporary literature on black families and black identity. He discusses changes in the literature over time and the relationship between families and self-concept.

Hill, Robert. *The Strengths of Black Families*. New York: Emerson Hall, 1971.

A classic re-examination of the data on black families. Analyzes five strengths of black families: adaptability of family roles, strong kinship bonds, strong work orientation, strong religious orientation, and strong achievement orientation.

Miller, M.V. "Variations in Mexican American Family Life: A Review Synthesis of Empirical Research." *Aztlan*, 9(1978):209-231.

The author critiques approaches to the study of Mexican-American families and examines the extent to which social science research has revealed variations in these families. The article concludes with some comments on family disorganization and family persistence.

Mirande, A. "The Chicano Family: A Reanalysis of Conflicting Views." *Journal of Marriage and the Family*, 39,4(1977):747-756.

Two conflicting views of the Mexican American family are examined: 1) rigid male-dominated and authoritarian and 2) warm, nurturing and supportive. A new view of the Mexican American family is offered.

Montiel, Migues. "The Chicano Family: A Review of Research." *Social Work*, 18,2(1973):22-31.

"Numerous studies of Chicano families have focused primarily on pathology, rather than the diversity and strengths developed throughout often turbulent historical events over which they have no control. The author carefully documents the fallacious premises on which the studies are based and offers suggestions for more realistic future research."

Nobles, W.W. "Toward an Empirical and Theoretical Framework for Defining Black Families." *Journal of Marriage and the Family*, 40,4(1978):679-688.

The author argues for the necessity of using African culture as the basis for examining black families. He then presents a framework based upon Africanity. This is a critical and classic article in the area of black family studies.

___________. "Africanity: Its Role in Black Families." *The Black Scholar*, (June 1974):10-17.

A ground-breaking re-conceptualization of black families. Argues that traditional analytical frameworks applied to the black family offer a distorted perspective of reality. Presents an alternative framework based on an African cultural heritage.

___________, and Goddard, L.L. "Consciousness, Adaptability, and Coping Strategies: Socio-Economic Characteristics and Ecological Issues in Black Families." *Western Journal of Black Studies*, 1(1977):105-113.

Presents brief conceptual and methodological critique of black family research and reports on preliminary results of a research project designed to correct previous errors.

Peters, M.F. "The Black Family: Perpetuating the Myth: An Analysis of Family Sociology Textbook Treatment of Black Families." *Family Coordinator*, 23 (1974):349-357.

"A serious issue in the family sociology field is the inadequacies of both research and textbooks in the treatment of black American families. The contemporary view of the black family usually emphasizes concepts of 1)deviancy, 2)pathology, and/or 3)uncontrolled sexuality. College sociology textbooks in the family sociology field are analyzed in order to demonstrate how all family sociology textbooks should be examined as to their treatment of black family literature. Most are found to be inaccurate and unacceptable; only a few meet acceptable criteria. A guide is presented for evaluating college family sociology textbooks." (from the abstract)

Red Horse, J.G., et.al. "Family Behavior of Urban American Indians." *Social Casework*, 59,2 (February 1978):67-72.

"This article examines characteristics unique to American Indian families and attempts to relate these to develping human ecology models in casework." Three distinct family patterns are proposed: 1) traditional, overtly adhering to culturally defined styles of living; 2) non-traditional, bicultural who appear to have adopted many aspects of non-American Indian styles of living, 3) pan-traditional who overtly struggle to redefine and reconfirm previously lost cultural styles.

Scanzoni, J.H. *The Black Family in Modern Society*. Boston, MA: Allyn and Bacon, 1971.

This book presents the results of a study of husband-wife present families in the midwest. It is an attempt to balance the emphasis on one-parent black families.

Staples, R. and A. Mirande. "Racial and Cultural Variations Among American Families: A Decennial Review of the Literature on Minority Families." *Journal of Marriage and the Family*, 42 (1980):887-904.

"The authors report that prior to 1970, minority families were subject to negative stereotypes which were not empirically supported. In the case of blacks and Chicanos, the family literature of the 1970's represented an improvement because it depicted the positive aspects of their family life. Theory and research on Asian and Native American families remained too limited to make any generalizations about their family lifestyles. The insider-outsider perspective continued to be a source of controversy in the study of minority families."

Willie, C.V. "The Black Family and Social Class." *American Journal of Orthopsychiatry*, 44(1974):50-60.

"Blacks are often stereotyped as a homogeneous population exhibiting a common way of life. Nine black families of varying income levels were studies to determine similarities and differences in life style. Middle class blacks were found to be affluent conformists, working class blacks respectable marginals who achieve upward mobility by their wits, and lower class blacks exhibited a lack of commitment arising out of fears of trusting in an untrustworthy society. Black and white families were seen to share a common value system but adapt to the society differently because of racial discrimination and social class distinction." (from abstract)

# A SELECTIVE BIBLIOGRAPHY ON RACE AND ETHNICITY IN SOCIOLOGY: A SELECTIVE BIBLIOGRAPHY

by

David Montejano

The following bibliography is a selected listing of recent publication concerning people of color in the U.S. It is not intended to be exhaustive, but it should provide an overview of the recent sociological literature on race and ethnicity. Three general rules made the task of compilation manageable: (1) I excluded materials written before 1970 (with some exceptions); (2) I excluded all histories, biographies, psychologies, anthropologies, and the like; and (3) I limited myself primarily to reviewing books. Some articles did find their way into this bibliography, usually because of someone's recommendation. In any case, in order to compensate for the shortcomings of this short bibliography, I have attached a list of bibliographies which you may consult for a thorough view of the literature. Finally, I should note that the comments accompanying most entries reflect my opinions. Entries which are not annotated were not reviewed.

This bibliography was prepared for the Chancellor's Maxigrant, CROSS-CULTURAL PERSPECTIVES IN THE CURRICULUM.

Project Director: Deborah Rosenfelt, Women's Studies, SFSU
Associate Project Director: Carol Lee Sanchez, Ethnic Studies and Women's Studies, SFSU

# BIBLIOGRAPHIC REFERENCES

## General

Oaks, Priscilla, comp. Minority Studies: A Selective Annotated Bibliography. Boston: G.K. Hall, 1975.

This is a bibliography of bibliographies. 1800 entries covering all "minority groups" are listed.

Pohl, David L. "The Impact of Racism on White Americans: A Bibliography." Sage Race Relations Abstracts, 5,2 (May 1980).

Pomerance, Deborah. Ethnic Statistics: A Compendium of Reference Sources. Arlington, VA: Data Use and Access Laboratories, 1978.

Ninety-two reference sources published by eleven U.S. government agencies or departments are summarized for their ethnic data coverage. Reports summarized include both print and machine-readable statistical sources from the Departments of Agriculture, Commerce, Interior, Health, Education, and Welfare, Housing and Urban Development, Justice, Labor, and Transportation, as well as the Civil Service Commission, the Equal Employment Opportunity Commission, the National Endowment for the Arts, and other offices, bureaus, and divisions. For each reference source, a brief abstract is included with description of statistical contents, acquisition availability, name of sponsoring agency, and reference to other relevant reports from the agency or department.

Sage Race Relations Abstracts, 1975. Beverly Hills, CA: Sage Publications.

These abstracts index all race relations articles appearing in social science journals. Published quarterly. The issues also include special bibliographic review essays. This is an excellent resource tool.

## Asians

Dunn, Lynn P. Asian Americans: A Study Guide and Source Book. San Francisco: R & E Research Associates, 1975.

Fujimoto, Isao, et al., comps. Asians in America: A Selected Annotated Bibliography. Davis, CA: U.C. Davis Asian-American Research Project, Dept. of Applied Behavior Sciences, 1970.

An excellent and comprehensive bibliography of materials available on Asians in America. 800-odd annotated items, with emphasis on Chinese, Japanese, and Filippinos.

Hune, Shirley. "The Literature of Asian American Studies: Some Recent Trends and Themes." *Sage Race Relations Abstracts*, 3,2 (May, 1978).

Saito, Shiro, comp. *The Overseas Filipinos: A Working Bibliography*. Honolulu: University of Hawaii Library, 1974.

Tong, Te-Kong, comp. *The Third Americans: A Select Bibliography on Asians in American with Annotations*. Oak Park, IL: CHCUS, Inc., 1980.

### Blacks

Fisher, Mary L. and Elizabeth W. Miller, comps. *The Negro in America*. 2nd edition. Cambridge, Mass: no publisher listed, 1971.

An excellent bibliography considered by some to be the definitive resource book. 351 pages of annotated items which focus on contemporary publications.

Klotman, Phyllis R. and Wilmer H. Baatz, comps. *The Black Family and the Black Woman -- A Bibliography*. New York: Arno Press, 1978.

McPherson, James M., et al. *Blacks in America: Bibliographic Essays*. New York: Doubleday, 1971.

Porter, Dorothy B., comp. *The Negro in the United States -- A Selected Bibliography*. Washington, D.C.: Library of Congress, 1970.

Welsch, Erwin K., comp. *The Negro in the United States: A Research Guide*. Bloomington, Ind.: Indiana University Press, 1965.

462 annotated entries on black literature.

### Latinos

Cabello-Argandoña, Roberto. *The Chicana: A Comprehensive Bibliographic Study*. Los Angeles: UCLA, Chicano Studies Center, 1976.

Close to 500 citations, many annotated, on books, periodical articles, journal citations, government documents, films and serials by and about Chicanas. The subject divisions include films, serials, general readings, Chicana and women's liberation movement, civil rights, culture and cultural processes, demography, economics, education, history, politics, literature, and others.

Portillo, Christina, et al., comps. *Bibliography of Writings on La Mujer*. Berkeley, CA: Chicano Studies Library, U.C Berkeley, 1976.

Items in this bibliography represent holdings of the U.C. Berkeley Chicano Studies Library which deal primarily with the subject of Chicanas in the U.S. Title references are divided into two parts: I. Reprinted articles, student papers, dissertations and books pertaining to La Mujer; II. Serials specifically dealing with Chicanas, Mexicans and women in general.

Fox, James W. *Illegal Immigration: A Bibliography, 1968-1978*. Monticello, IL: Vance Bibliographies, 1978. (Public Administration Series: Bibliography #P 94.)

Most of the 346 unannotated citations deal with Mexican Americans, though a few other groups are covered.

Gómez-Quiñones, Juan, and Camarillo, Albert. *Selected Bibliography for Chicano Studies.* 3rd ed. Los Angeles: UCLA Chicano Studies Center, 1975.

Compiled by two major scholars in the field of Mexican American history, this bibliography gives approximately 900 titles divided into twenty-five sections. The major sections include: Bibliographies, Statistics, Journals and Magazines, the Mexican Heritage, the United States Experience, Economics, Folklore, History, Literature, Psychology, Women, Linguistics, and Mexican Writings. Titles are not annotated but constitute a good list of basic works for the student seeking a strong foundation in Chicano Studies.

## MAJOR REFERENCE BOOKS

Bromley, David G. and Charles F. Longino, Jr. *White Racism and Black Americans.* Cambridge, MA: Schenkman, 1972.

A good collection of articles focusing on the black experience. Divided into sections on ecological processes, deviance, socialization, the family, education, economics, politics, health care, dimensions of black culture, and the problems of the black writer. Important for your review of the field.

Davis, John P., ed. *The American Negro Reference Book*. Englewood Cliffs, NJ: Prentice-Hall, 1966.

A massive volume which covers major aspects of the black experience in the U.S. - from music and sports to politics and education. 25 contributions written by noted scholars. Extensive bibliographies included. Recommended for research use.

Grebler, Leo, Joan W. Moore, and Ralph Guzman. *The Mexican-American People: The Nation's Second Largest Minority*. New York: The Free Press, 1970.

Covers various aspects of the Mexican-American experience : family structure, urban residential patterns, language use and assimilation, social networks and the like. Based largely on five years of research in San Antonio and Los Angeles. The authors believe their work to be the equivalent of Gunnar Mydral's *American Dilemma*. Provides useful demographic data.

Katz, Irwin and Patricia Gurin, eds. Race and the Social Sciences. New York: Basic Books, 1969.

Social psychologists, political scientists, demographers, economists, and sociologists address different aspects of the "Negro problem." Although this material is dated, it provides an interesting view of where "mainstream" social science was ten years ago. In this sense, it might be a good departure point for your own review of the field.

Parsons, Talcott and Kenneth B. Clark, eds. The Negro American. Boston: Beacon Press, 1966.

Although slightly dated, this book is a benchmark in the sociological literature of race relations. Its contributions, which cover demographic and familial factors, personality problems, changing societal sectors, policy proposals, and the like, provide a good view of the way traditional social science approaches the problem of race. Recommended for your own review.

Singer, J. Milton and George Eaton Simpson, eds. "American Indians Today." Annals of the American Academy of Political and Social Sciences. No. 436 (1978).

This special issue has been recognized as a "milestone" in the social science study of American Indians.

## TEXTBOOKS ON RACE AND ETHNICITY

### General

Blauner, Robert. Racial Oppression in America. New York: Harper and Row, 1972.

Still the best readable text on race relations in contemporary American society.

Barry, Brewton and Henry L. Tischler. Race and Ethnic Relations. 4th edition. Boston: Houghton Mifflin Co., 1978.

This textbook provides a very comprehensive review of the sociological literature as well as a description of various ethnic and racial groups in the U.S. Although popular as an undergraduate text, I recommend it as a "departure point" for those wishing to review the field.

Cortes, Carlos E., et al., eds. *Three Perspectives on Ethnicity in America*. New York: Putnam, 1976.

An anthology of 70 historical documents and essays on blacks, Chicanos, and Native Americans. Selections range from the colonial period to contemporary times. Perhaps a useful historical supplement for introductory or basic courses.

Glazer, Nathan and Daniel P. Moynihan. *Beyond the Melting Pot.* 2nd edition. Cambridge, Mass.: The M.I.T. Press, 1970.

What is interesting about this second edition is the 90-page introduction in which the authors attempt to assess the changes in ethnic relations during the late sixties.

Gomez, Rudolph, et al., eds. *The Social Reality of Ethnic America*. Lexington, Mass: D.C. Heath, 1974.

The articles are arranged to provide an overview of four ethnic groups - Afro-Americans, American Indians, Japanese American and Mexican Americans. Intended as an introductory text.

Rose, Peter I., ed. *Nation of Nations: The Ethnic Experience and the Racial Crisis*. New York: Random House, 1972.

A popular textbook for undergraduate classes. A collection of 30 essays by novelists, journalists, historians, and sociologists. Slightly dated.

Yetman, Norman R. and C. Hoy Steele. *Majority and Minority: The Dynamics of Racial and Ethnic Relations*, 2nd edition. Boston: Allyn and Bacon, 1975.

Very popular text for undergraduate courses. Includes 47 selections covering all ethnic and racial groups in the U.S. as well as in other countries. Selections fall into six categories: Theoretical frameworks, comparative and historical perspectives, intergroup contact, discrimination, and resurgence of ethnicity.

## Specific

Bahr, Howard M., Bruce A. Chadwick and Robert C. Day, eds. *Native Americans Today: Sociological Perspectives*. New York: Harper & Row, 1972.

A collection of 42 papers that consider various sociological aspects of contemporary American Indian life.

Duran, Livie Isauro and H. Russell Bernard, eds. *Introduction to Chicano Studies*. New York: Macmillan, 1973.

An anthology of social science, literature, journalism and historical documents. Like most anthologies of this type, the selections are of very uneven quality.

Kitano, Harry H.L. Japanese American: The Evolution of a Subculture. Englewood Cliffs, NJ: Prentice-Hall, 1969.

Madsen, William. The Mexican-Americans of South Texas. 2nd edition. New York: Holt, Rinehart and Winston, 1973.

A case study with all the strengths and weaknesses of cultural anthropology. Its descriptions have made this a controversial book. Once a standard textbook for sociology courses in race relations.

Nee, Victor G. and Brett de Bary. Longtime Californ': A Documentary Study of an American Chinatown. New York: Pantheon Books, 1972.

An interesting history of San Francisco's Chinatown which SFSU undergraduates might find especially relevant. Written in a journalistic style.

Petersen, William. Japanese Americans: Oppression and Success. New York: Random House, 1971.

Pinkney, Alphonso. Black Americans. 2nd edition. Englewood Cliffs, NJ: Prentice-Hall, 1975.

Part of the Prentice-Hall Ethnic Group Series, this book is designed for the undergraduate market. Covers widely varying problems and issues. The main value of the text is that it is in convenient paperback form.

Staples, Robert. Introduction to Black Sociology. New York: McGraw-Hill, 1976.

An overview of the black experience in America. Recommended textbook for undergraduates.

Wax, Murray L. Indian Americans: Unity and Diversity. Englewood Cliffs, NJ: Prentice-Hall, 1971.

Presents a general picture of American Indians and their place in American Society.

## THEORETICAL PERSPECTIVES AND OVERVIEWS

Andersen, Margeret L. "American Race Relations, 1970-1975: A Critical Review of the Literature." Sage Race Relations Abstracts, 2, 1 (Nov. 1976).

Geschwender, James A. Racial Stratification in America. Dubuque, Iowa: Wm. C. Brown, 1978.

Part One discusses the various approaches to racial literature in the sociological literature; this is a useful summary. Parts Two and Three focus on the past and present experiences of blacks. Provides much useful information and discussion for the researcher.

Glazer, Nathan and Daniel P. Moynihan,eds. Ethnicity: Theory and Experience. Boston: Harvard Univ. Press, 1975.

A collection of essays which survey persistent ethnic conflict domestically and internationally. Theoretical contributions by noted sociologists (eg., Talcott Parsons) make this an important book for scholars and graduate students interested in the sociology of race and ethnicity.

Gordon, Milton M. Human Nature, Class, and Ethnicity. Oxford: Oxford Univ. Press, 1978.

Basically an updated version of Gordon's earlier work, Assimilation in American Life (Oxford, 1964). Gordon is still concerned with assimilation and integration, but conscious of the events of the early 70s, he presents a more moderate view of the process. Certain chapters may be useful for classroom discussion.

Hirsch, Jerry. "To 'Unfrock the Charlatans'." Sage Race Relations Abstracts, 6, 2 (May 1981).

An interesting bibliographic review documenting the triumph of racism in the scientific establishment. Focuses on I.Q. controversey.

Lyman, Stanford M. The Black American in Sociological Thought. New York: Capricon Books, 1972.

Provides a useful historical overview of sociological perspectives on race. Recommended for your own review of the literature.

Pettigrew, Thomas F., ed. The Sociology of Race Relations: Reflection and Reform. New York: Free Press, 1980.

45 articles drawn from four sociological journals -- American Journal of Sociology, American Sociological Review, Social Forces, and Social Problems. The selections are arranged chronologically to demonstrate the history of the 'race relations field.' Good material for graduate-level instruction or for your review of the field.

Stone, John, ed. Race, Ethnicity, and Social Change. North Scituate, Mass: Duxbury Press, 1977.

33 articles which provide an excellent theoretical overview of the sociology of race and ethnic relations. Includes 'classic' as well as contemporary articles on the subject. Essential for your own review or for graduate students. Some selections may be good for advanced sociology majors.

Wilson, William J. Power, Racism, and Privilege: Race Relations in Theoretical and Sociohistorical Perspectives. New York: The Free Press, 1973.

Part One surveys various theories of race relations and introduces the element of power as a major component in racial stratification. Part Two presents an interpretation and analysis of race relations in the United States and South Africa.

## REVISIONIST PERSPECTIVES

Chun-Hoon, Lowell. "Teaching the Asian-American Experience: Alternative to the Neglect and Racism in Textbooks." Amerasia Journal 3, 1 (summer 1975).

Gee, Emma, et al., comps. Counterpoint: Perspectives on Asian American. Los Angeles: UCLA Asian American Studies Center, U.C. Press, 1976.

A massive anthology of articles and essays which "explore racial and economic conflicts and analyze the impact of international politics." Divided into three major parts: (1) critical perspectives, (2) contemporary issues, and (3) literature. Parts I and II include bibliographic essays, book reviews, historical essays, and sociological studies. The material is very readable.

Ladner, Joyce A., ed. The Death of White Sociology. New York: Vintage Books, 1973.

Not just a critique of "white sociology," but also an attempt to define and create "black sociology." Contributions range from "the socialization of black sociologists" to "a black perspective in social research." Essential reading for faculty and graduate students.

Ogawa, Dennis. From Japs to Japanese: The Evolution of Japanese American Stereotypes. Berkeley: McCutchan, 1971.

Robinson, Armstead L., Craig C. Foster, and Donald H. Ogilive, eds. Black Studies in the University. New Haven: Yale University Press, 1969.

Still the best discussion of the need for ethnic studies. Contributions include a critique of the "integrationist ethic" underlying scholarship, a "radical perspective" on social science curricula, racism in the university, and so on.

Romo, Ricardo and Raymund Paredes, eds. "New Directions in Chicano Scholarship." New Scholar, 6 (1977).

A special issue on the Chicano experience. Includes critical articles on ethnography, socio-linguistics, urbanization, and consciousness. Also includes literary critiques and folkloric interpretations. An important contribution to the literature.

Vaca, Nick. "The Mexican-American in the Social Sciences: 1912-1970." El Grito, pt. 1, Spring 1970; pt. 2, Fall 1970.

A solid critical review of the social science literature of the Chicano. Divides assessment according to distinct historical periods. Still a significant paper.

Voices: Readings from El Grito. Berkeley: Quinto Sol Publications, 1971.

This collection is one of the first good attempts at creating a "revisionist" sociology in Chicano Studies. Includes a critical review of the anthropology and sociology of Mexican Americans, a debunking of the social science myth of the Mexican American family, and a review of racism in the mass media. Other contributions discuss the Chicano struggle, education and Chicanos in the modern state.

## RACISM AND DISCRIMINATION

Daniels, Roger and Harry H.L. Kitano. American Racism: Exploration of the Nature of Prejudice. Englewood Cliffs, NJ: Prentice-Hall, 1970.

Feagin, Joe R. and Clairece Booher Feagin. Discrimination American Style: Institutional Racism and Sexism. Englewood Cliffs, NJ: Prentice-Hall, 1978.

The authors discuss various theories of discrimination, focusing on institutional racism and how it expresses itself in employment, housing, and other public arenas. Recommended for researcher.

Katz, Phyllis A., ed. Towards the Elimination of Racism. New York: Pergamon Press, 1976.

A solid collection of research articles dealing with racism and prejudice. A heavy emphasis on attitude acquisition and change. Recommended for the social psychologist.

Knowles, Louis L. and Kenneth Prewitt, eds. Institutional Racism in America. New York: Prentice-Hall, 1969.

The book that established the notion of 'institutional racism.' The material includes chapters on education, the administration of justice, the economics and politics of racism, and health. Much of this material is still useful for urban studies. The Harold Baron article, "Web of Urban Racism," is especially recommended.

Wellman, David. Portraits of White Racism. Cambridge: Cambridge Univ. Press, 1977.

An interesting book that focuses on the problem of race consciousness. Included biographical 'portraits' of white Americans (mostly from the Bay Area) wrestling with racism. Enjoyable reading. Highly recommended for undergraduate instruction.

(See also David Pohl under Bibliographic References)

## POLITICS AND PUBLIC POLICY

Banfield, Edward C. The Unheavenly City Revisited. Boston: Little, Brown, 1974.

Despite the revisions, this book remains as controversial as ever. Although Banfield repeatedly states that he is talking about the "lower class" and not about blacks, the distinctions disappear in several chapters. One chapter, for example, discusses "rioting mainly for fun and profit." If used carefully, this book could provide material for provocative class discussion.

Barker, Lucius J. and Jesse J. McCory, Jr. Black Americans in the Political System. Englewood Cliffs, NJ: Winthrop Publishers, 1976.

A solid book intended for undergraduate instruction. Covers traditional concerns of political science: interest groups, the courts, Congress and the President, policy making, and so on.

"La Causa Chicana: Una Familia Unida." Social Casework. 52:5 (May 1971).

A special issue prepared by Chicano social workers. Much of this material is relevant for sociologists interested in urban studies and public policy. The issue also provides an insight into the Chicano movement of the early seventies.

Garcia, F. Chris, et al. The Chicano Political Experience: Three Perspectives. North Scituate, Mass.: Duxbury Press, 1977.

A "descriptive-analytical" text which discusses contemporary Chicano culture, Chicano political history, and various aspects of the Chicago political movement. An introductory text.

"Just Schools: A Special Report Commemorating the 25th Anniversary of the Brown Decision," *Southern Exposure*, 7,2 (Summer 1979).

Includes a bibliography on school desegregation, 1957-1979.

Kirp, David L. "Race, Politics, and the Courts: School Desegragation in San Francisco." *Harvard Educational Review*, 46, 4(Nov. 1976).

Discussion of desegregation in San Francisco, 1971, with focus on Asian American responses to busing.

Murphy, Thomas, ed. *Urban Politics: A Guide to Information Sources*. Detroit: Gale Research, 1978.

Rangel, Jorge and Carlos Alcala. "De Jure Segregation of Chicanos in Texas Schools." *Harvard Civil Rights-Civil Liberties Law Review*, 7,2 (March 1972).

Excellent legal review and analysis of segregation court cases. Explains shifting strategies of civil rights lawyers as well as tactics school officials use to circumvent unfavorable court rulings.

Wollenberg, Charles M. *All Deliberate Speed: Segregation and Exclusion in California Schools, 1855-1975*. Berkeley: University of California Press, 1976.

## ECONOMICS

Briggs, Jr., Vernon M., Walter Fogel, and Fred H. Schmidt. *The Chicano Worker*. Austin: University of Texas Press, 1977.

An analysis of the labor-market experiences of Chicano workers in the Southwest. Provides useful demographic and economic data.

Fusfeld, Daniel R. *The Basic Economics of the Urban Racial Crisis*. New York: Holt, Rinehart, and Winston, 1973.

Hill, Herbert. *Black Labor and the American Labor System*. Washington, D.C.: Bureau of National Affairs, 1977.

Reich, Michael. Racial Inequality: A Political-Economic Analysis. Princeton: Princeton Univ. Press, 1981.

A sophisticated econometric study of black-white inequality. Attempts to understand basis for persistence of racial inequality. Recommended for your own reading.

Wilhelm, Sidney M. Who Needs the Negro? Cambridge, Mass.: Schenkman Publishing Co., 1970.

Wilhelm's provocative book argues that discrimination is no longer necessary because automation makes it impossible for the black to compete. Although Wilhelm's sense of urgency no longer seems as immediate as it did in the early seventies, his discussion of family structure, the myths of "urbanology," delusions of progress, and economic racism remains very relevant.

Wilson, William J. The Declining Significance of Race: Blacks and Changing American Institutions. Chicago: University of Chicago Press, 1978.

Wilson's provocative argument is that the "life chances" of blacks today have more to do with their economic class position than with their day-to-day encounters with whites. Traditional relations between black and white have been fundamentally altered, especially in the labor market. An important book for those interested in race relations.

## DEMOGRAPHY

Davis, George A. and O. Fred Donaldson. Blacks in the United States: A Geographic Perspective. Boston: Houghton Mifflin Co., 1975.

Contains sections on migration patterns, residential and school segregation, and socio-economic profiles. All have selected bibliographies. A good reference book.

Ernst, Robert and Lawrence Hugg, eds. Black America: Geographic Perspectives. New York: Anchor Press, 1976.

A good collection of studies on black settlement patterns. Includes an extensive bibliography. Recommended for researcher.

Farley, Reynolds. Growth of the Black Population: A Study of Demographic Trends. Chicago: Markham, 1970.

Goering, John M. Neighborhood Tipping and Racial Tension: A Review of Social Science Evidence." Journal of the American Institute of Planners, 44, 1(Jan. 1978).

Jaffe, A.J., Ruth M. Cullen, and Thomas D. Boswell. The Changing Demography of Spanish Americans. New York: Academic Press, 1980.

Good demographic study of the traditional "mode." Provides information on education, fertility, and the "economic picture" of five Spanish-speaking groups: Mexican Americans, Hispanos (mainly New Mexicans), Puerto Ricans, Cuban Americans, and Central and South Americans. For the researcher.

Sorkin, Alan L. The Urban American Indian. Lexington, Mass.: Lexington Books, 1978.

Recent presentation of social and economic characteristics of American Indians living in urban areas.

Taeuber, Karl E. and Alma F. Taeuber. Negroes in Cities: Residential Segregation and Neighborhood Change. New York: Atheneum, 1969.

The statistical date (maily 1960 Census) is old, but the methodological procedures and demographic models make this book worthwhile for the researcher.

(Note: Also see D. Pomerance under Bibliographic References)

## SOCIOLOGY OF THE FAMILY

Allen, W.R. "The Search for Applicable Theories of Black Family Life." Journal of Marriage and the Family, 40, 1 (Feb. 1978).

Macdonald, John Stuart and Beatrice MacDonald. "The Black Family in the Americas: A Review of the Literature." Sage Race Relations Abstracts, 3, 1 (Feb. 1978).

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# STUDENT-FACULTY COMMUNICATION: CULTURAL DIVERSITY AS A RESOURCE IN THE CLASSROOM

by

Mercilee M. Jenkins

## INTRODUCTION

The purpose of this report is to suggest ways in which faculty may become more sensitive observers and practitioners of communicative behavior in the classroom. Communication is obviously fundamental to the educational process; so fundamental that it is often taken for granted. Yet special issues arise in teaching culturally diverse student populations. This report will examine some of these issues in relation to cross-cultural communication in the classroom.

This project originated at San Francisco State University, one of many urban institutions of higher education with an increasingly culturally diverse student population. Enrollment figures for Fall 1981 indicate that 13.7% of students are Asian, 6.3% are Black, 7.8% are Latino (including Filipino, Mexican-American, and Chicano), and 1.5% are American Indian. Only 46.6% of the student population indicated that they are White.[1] However,rates of attrition are much higher for students from non-white racial groupings, and these rates are increasing. A multicultural approach to knowledge and communication may enhance the educational future of these students while benefiting all students and faculty. To become literate concerning cross-cultural experiences is to acquire knowledge and skills that will enrich teaching and learning by utilizing cultural diversity as a resource in the classroom.

This report is in part based on the Guidelines for Student-Faculty Communication developed by Mercilee M. Jenkins, et. al., for the Curriculum Analysis Project for the Social Sciences (1980), funded by the Women's Education Equity Act, Department of Education, Project Directors: Judith Gappa and Janice Pearce. That work focused almost exclusively on gender. This revision will include issues of both gender and race. Thus, "cross-cultural communication" in the context of this report means communication between women and men and between members of different racial groups.

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[1] Based on figures from the San Francisco State University Office of Institutional Research, Oct. 1981.

"Student-Faculty Communication" consists of two sections. The first, Patterns of Communication, identifies and discusses barriers to effective communication in the college classroom and offers a framework for developing skills in cross-cultural communication, including sensitivity to gender differences. The second section, The Student Perception Questionnaire, is designed to provide faculty with students' perceptions of the interactions occurring in the classroom. The Checklist for Racism and Sexism Awareness which concludes this manual offers a quick review of issues of concern for faculty committed to unbiased, culturally pluralist approaches and materials. One limitation of this manual is that it assumes a primarily white faculty audience. Though this assumption corresponds to statistical reality, an expanded version would include material on classroom interactions between faculty of color and their students.

## PATTERNS OF COMMUNICATION

The "Patterns of Communication" section was designed to create a greater awareness of the ways in which faculty behavioral patterns can encourage or discourage differences in student responses and learning on the basis of race and gender. The first section, Review of the Literature, offers background necessary to understanding a multi-cultural approach to education and communication and includes previous findings on the impact of race and gender on student-faculty interactions. The next three sections, Eliminating Stereotypes, Language Structure and Use, and Classroom Interaction, explore student-faculty communication and patterns in terms of our underlying assumptions, expressions, and actions; that is, the attitudes and values embedded in our cultural codes of communication that affect our behavior as we interact with each other in the classroom. The Student-Faculty Communication Checklist at the end provides a brief summary of key factors to consider in evaluating classroom interactions and suggestions for carrying out such self-evaluations.

### Review of the Literature

### Multicultural Education and Cross-Cultural Communication.

Multicultural education rejects the simplistic notion of American society as a melting pot of cultures and maintains that the reality of cultural diversity should be reflected in curricula at all educational levels. Diverse cultural experiences should be respected and can serve as an important resource for learning in the classroom. Appreciation of diversity includes consideration of socio-economic and gender difference within cultural groups and across them. The incorporation of the often ignored perspectives of people of color and women of all races into the curriculum presupposes a faculty that is prepared to teach multicultural course content using cross-cultural communication skills. Such teaching involves awareness of one's own cultural heritage, as well as those of others, and the willingness to acknowledge cultural differences in the classroom, rather than studying them from a safe distance.

Acknowledging differences among students does not mean reducing academic standards, but rather basing standards on a curriculum that includes the history and experiences of all students. Yet advocates of multicultural education generally agree that while curricular materials are important, it is what the teacher does with them that is crucial in the educational process. Student-faculty interaction is one of the major determinants of the quality of education.

Gay (1977) identitifes two major components for understanding cross-cultural communication in the classroom: understanding cultural conflict and understanding the instructional styles and verbal behaviors of teachers and the responses of students to these behaviors. The understanding of cultural and social differences in the classroom can facilitate communication and open the way for new learning in the classroom. Many studies have demonstrated the various ways that students and teachers affect each others' behavior, but we are just beginning to explore ways in which the dynamics of this relationship might be enhanced by the process of cross-cultural dialogue. As it is now, faculty are often unaware of how students perceive their verbal and non-verbal behavior and of how students' communicative behavior affects them. Allowing latent cultural differences to become explicit in the classroom may at times generate discomfort or controversy, but in the long run, it will create a better learning environment for students of both minority and majority cultures.

As it is now, teachers are of course aware of cultural and gender differences among their students, but few of us know how to use this awareness positively in the classroom. More often, such awareness has had some negative consequences for students who are not white, male and middle class.

## Elementary and Secondary Level.

Many studies have demonstrated the effects of teacher attitudes and expectations on students' behavior. Some of this research indicates that teachers often have negative attitudes toward and low expectations of students of color. Findings reported by the U.S. Civil Rights Commission (Gay, 1977) indicated that such students, particularly Blacks and Latinos, receive differential treatment from teachers.

> White students receive more opportunities to participate in instructional interactions; the quality of the opportunities encourages a broader range of intellectual skills; and they receive more praise, encouragement, and reinforcement than minority students. Conversely, minority students receive fewer opportunities to participate in classroom activities, the opportunities are of a less substantive nature, and they are criticized and/or disciplined more frequently than White students. Teachers also tend to be more directive and authoritarian with minority students, and more open and democratic with White students. (Gay, 1977, p.41)

It is also well established that differences do exist in the classroom behaviors of boys and girls at the elementary and secondary school levels, and that differences exist in the way teachers relate to boys and girls in the classroom (Levitin and Chanais, 1972; Jackson and Lahaderne, 1967; Sears and Feldman, 1966; Dweck et al., 1978; Child et al., 1966).

Research cited by the Sadkers indicated that boys receive more reprimands and disapproval from teachers, but also receive more praise and more positive and active teaching attention than girls (Sadker and Sadker 1979a, pp. 26-27, 42). Teachers describe girls with adjectives such as cooperative, mannerly, poised, sensitive, while they use adjectives such as active, adventurous, curious, and independent to describe boys (Sadker and Sadker 1979a, p. 16). Criticisms of girls focus on lack of knowledge and skill, whereas boys tend to be criticized for disruptive behaviors in the classroom. Although boys are seen as potentially disruptive, they are also seen as more creative and rewarding to teach (Thorne, 1979, p. 13). The Sadkers make the following observation:

> We find that boys, especially high achieving boys, receive more approval, questions, detailed instructions, and, in general, more active teaching attention. We see that girls of all ability levels do not interact as frequently with teachers. Nor do students who are members of minority groups. (Sadker and Sadker 1979a, p. 28)

Furthermore, the interactive style of the classroom may be culturally biased. Sociolinguistic studies have noted the contrast between the individually oriented interactive style of the standard classroom and the collectively oriented interactions of minority children in their own subcultural settings (Grannis, 1979, p. 28). American Indian, Hawaiian, and migrant American Black students were reluctant to compete with each other in the classroom in front of the teacher. Thus the characteristic interaction pattern in the classroom, one in which a few children dominate the discussion, reinforces and reflects the social dominance hierarchy.

Unfortunately none of this research assesses the effects of both gender and race so that we can see how these factors interact. Thus, for example, Asian students are believed to be less verbal and mathematically inclined, but girls are expected to have high verbal skills and do poorly in math. Where does this leave the Asian female student?

## College and University Level.

Even less research has been done on interaction in the college classroom as it is affected by race and gender. However there is some evidence that gender differences affect patterns of classroom interaction. Results of the Sternglanz (1979, p.7) study indicate a consistent pattern of sex differences among students despite the fact that there was no discernible encouragement of this pattern by their professors. Faculty in the observed classes reinforced almost every attempt to initiate an interaction with men and women students. Men students had more and longer interactions with their professors than did women. In class after class where the observations were taken (60 classes in all) women students initiated interaction less often and ended interactions sooner than men (Sternglanz, 1979, p.8). Numbers of multiple interactions and numbers of interactions by multiple interactors all contributed to the consistent difference in amount of participation between women and men students (Sternglanz, 1979, p.11). The sex of the faculty member and the type of subject matter in the observed class did not affect these results, with one important exception. There were significantly more interactions in classes taught by women than in classes taught by men.

This data is not qualified by any references to race or cultural diversity, but observations by some faculty at San Francisco State University offer some suggestions. Consistent sex differences were not observed between American Indian students. Such differences, however, were observed among some Latino students. In an ethnic studies class with a mixed student population, one faculty member observed that Black women students were the most articulate, while Asian women spoke the least and followed the previously mentioned pattern of gender differences, with Asian men interacting for longer periods with the instructor.

A teacher who is aware of the potential effect of race and gender, including her/his own patterns of classroom interaction, can make special efforts to increase participation by less communicative students if that seems appropriate, or can at least be wary of making assumptions about these students' capacities, given cultural and gender differences. And a skilled teacher can note such differences as a way of generating discussion and opening awareness of communication between students of different social groups.

John F. Noonan (1980) and Adelaide Simpson (1979) at Virginia Commonwealth University are currently studying interaction patterns among white teachers and black students in an effort to improve communication and learning. They have interviewed students and faculty to get at the "subtle forms of communication" that "reinforce certain behavior patterns of students and the feelings they have about themselves and their learning" (Noonan, 1980, p.1) and they have conducted faculty workshops to explore changing these patterns. Results of their ongoing work will be discussed in more detail in subsequent sections of this report.

## Eliminating Stereotypes

To become proficient in cross-cultural communication, we must begin by knowing our own cultural background as it affects our attitudes, values, and behavior. Thomas Kochman (1971) explains how our cultural assumptions may affect communication across cultures in very fundamental ways.

> Communication is difficult even among people who share the same cultural code. Because of the ever-present possibility of being confronted with an unfamiliar cultural sign it is even more difficult among people who operate from different codes. Cross cultural interference occurs when communicants who operate from different codes interpret the same behavior according to respectively different and often conflicting code perspectives. What can cause cross-cultural interference, then, is not only a different structuring of one's perception as to what is happening but a different attitude toward it as well. (p.3)

Difficulties in cross-cultural communication are increased when people are unaware that there are differences or unaware of how those differences affect communication. This unawareness can easily lead to stereotyping, since we are likely to have many more categories of meaning to distinguish those within our culture than to differentiate those outside our own cultural and social groupings. (Hoopes, 1979). Thus, our beliefs structure our perceptions, and these perceptions reconfirm our beliefs. To alter this dynamic involves emotional as well as intellectual learning.

Not surprisingly, people of color are more likely to be bicultural because of the necessity of learning about and participating in the dominant culture as well as their own. However, training in cross-cultural communication benefits everyone, because we are all susceptible to the impact of stereotypes which we internalize and project on others. It is the taken-for-granted, the routine, the everyday that we need to examine most closely. For it is precisely those elements of life which are most natural, most unconscious and most automatic that reflect our most deep-seated cultural differences and which interfere with communication.

When teachers and students at any educational level enter a classroom, they take with them their own values, attitudes, and socially influenced beliefs about different cultural groups and about women in general and the appropriate behaviors for each social category. Horner states:

> From the books we read, the stories we hear, and the "models" we observe, we develop an awareness of expected categorical distinctions within our society. Gradually, by a process of continual reinforcement, we adopt existing cultural norms in such as way that they become capable of exerting

> subtle psychological pressures on us. The exercise of these norms as internalized criteria against which we then judge the aspirations, feelings, and behavior of ourselves and others tends to perpetuate the existing categorical distinctions. (Macmillan, 1975, p.v.)

The HEW publication, Taking the Sexism out of Education (1978), argues that the "teacher's behavior is probably the most critical factor in determining whether what happens in the classroom will encourage the development of flexibility or the retention of old stereotyping practices" (p.16). Consequently, for a faculty member to continuously portray women or men in only traditional roles or to ignore people of color reinforces stereotyping and has an insidious effect on student attitudes and behavior.

This process was documented by researchers at Virginia Commonwealth University. Simpson (1979) and Noonan (1980) conducted workshops with faculty at Virginia Commonwealth who identified several assumptions frequently made about Black students which "limit the faculty's ability to teach"(p.6-7):

> All Black students are alike
> Black students are either very bright or very slow
> Black males are aggressive
> Blacks are oversensitive
> Blacks are not verbal
> Blacks want to be treated specially
> Blacks are more emotional than intellectual
> Blacks are lacking something
> Blacks have a poor self-concept
> Blacks are more oriented to the concrete than the abstract
> Blacks don't like discussions
> Blacks don't have much to contribute in class
> One Black can speak for the rest
> Blacks speak "Black dialect"
> Most Black student-White teacher complaints aren't racial problems; they are teaching problems
> Open recognition of Blackness may embarrass Blacks

Once such assumptions are identified, they can be explored and evaluated. Much of the time in the faculty workshops was devoted to this process.

The researchers also sought reactions from students about how they feel in the classroom. Simpson states, "By the time a Black student enters college, certain perceptions and feelings about one's self and one's learning are likely to be established" (1979, p.1). The student interviews revealed that Black students often feel that they have to prove themselves over and over again. These students felt that they had to do more work to get the same grade. They experienced additional pressures and frustrations because they had to convince the teacher and their classmates of their competency. If they were considered bright, they felt they were seen as an exception. They felt that there were fewer gradations of competency applied to them. They were classified as either imcompetent or exceptionally bright, in which case they experienced continual pressure to live up to this expectation or fall into the other category. Generally, they felt that they were not being evaluated fairly and that they were experiencing additional pressures which hindered their success.

Different sorts of assumptions may be applied to other people of color or to women with the same results -- pressure, frustration and sometimes a marked tendency to conform to stereotypes as self-fulfilling prophecies. Teacher expectations have been shown to have a profound effect on student performance at different levels, so we should not be suprised to find that they also affect performance in the college classroom. More studies are needed to indicate how assumptions about gender and race in the college classroom, in some cases shared by students and faculty, may limit not only communication but also education, including the subjects a student takes.
No student appreciates the expectation that he or she cannot perform adequately in reading or composition or math or critical thinking. The sensitive teacher, then, will walk a line between an awareness of cultural differences and a refusal to allow such awareness to take the form of lowered expectations of "culturally disadvantaged" students.

Faculty may want to reflect on their experiences with students from cultural groups different from their own, to bring to light their own expectations and to examine them for cultural bias. In fact, one way to avoid stereotypical thinking is for faculty to reflect on their own cultural backgrounds and the assumptions derived from them. If we understand the extent to which each of us is "culture-bound" yet individual within our culture, we may more easily extend this attitude to others. The following are some of the U.S. mainstream (white middle class) cultural characteristics identified by Edward C. Stewart (1971) which might be compared and contrasted with patterns in other cultures.

the separation of work and play

an orientation toward the future, with less emphasis or value placed on the present and, especially, the past

competitiveness

achievement motivation

informality and equality in social relations

directness or confrontiveness in communication

impersonality or objectivity (depersonalization) in relations with others

a need to be "liked"

the human being perceived as separate from and superior to nature a stress on the value of material possessions

a belief in progress (optimism)

time conceived of as linear, flowing into the future and being subject to rigorous division and fragmentation

the concept of a distinct, separate, isolatable "self," resulting in an emphasis on individualism, self-reliance, independence, etc.

the ability to view people in fragments or react to them in terms of isolated parts or roles rather than as a total personality.

(Hoopes, 1979, pp. 25-26)

Stewart acknowledges that within any culture there may be a variety of different and sometimes opposing values, but that within any culture there will be a "preponderance of belief" in certain values. These characteristics of U.S. "mainstream" values were intended for comparison with foreign cultures internationally, but they will serve to highlight differences and similarities within the United States as well. Such a listing raises certain questions which faculty might ask themselves, or might pose in classroom discussion: Are these values really characteristic of U.S. "mainstream" culture (i.e. white middle class)? Which ones don't fit and why? Are some more applicable to men or women than others? To what extent do you accept these values? How would you change them to reflect your beliefs? How do they contrast with the values of non-dominant cultural groups in the U.S. such as Blacks, Asians, Latinos and American Indians? What are the implications of these values for communication? How might they affect classroom interaction between faculty and students? Among students? If a teacher acknowledges that he or she is operating out of a set of assumptions on which the university is based, however relative these might be externally, many students will appreciate this honesty and this demonstration of awareness that the classroom itself represents a particular kind of cultural institution. The classroom may require the student to conform to the dominant culture, but at least the process has been "named." Such questions can initiate an awareness of assumptions which affect our communication and can generrate important substantive discussions which themselves contribute to cross-cultural learning.

Some faculty are understandably reluctant to deal with issues of race and gender because they do not feel prepared to do so. White teachers may feel it is inappropriate for them to try and teach about the experiences of other cultural groups. Instead they may expect people of color in the classroom to speak for everyone of their race or culture. This, of course, puts students on the spot and does not acknowledge the diversity within a given ethnic or racial group. Instead, faculty members might ask students to respond to their understanding of cultural differences vis-a-vis given issues and to confirm or contradict their assumptions. In using this approach, I found I received many diverse responses which revealed students' assumptions about themselves, as well as each other. My beliefs were challenged, but I had not assumed something without having tested that assumption and thereby inhibited communication before it began.

The examples and illustrations we use in our lectures, discussions and other materials are particularly important to examine if we wish to promote more effective cross-cultural communication, because students may take such illustrative materials as cues to our attitudes toward them and as indicators of the acceptable parameters of discussion. This is an area where tape recording or having someone observe our classes may be particularly helpful, because we are often unconscious of our habits of speech and references while we are lecturing and leading discussions in class. For example, one faculty member who participated in the CAPSS project had someone observe his class who pointed out to him that all his examples used "he" and referred to men. He was totally unaware of this practice and was eager to change once it had been pointed out to him.

This use of the generic "he" is obvious, and has been the focal point of much attention. But it is also indicative of a wider pattern of ethnocentrism and androcentrism which leads us to a kind of exclusivity in our classroom presentations. Both women and students of color are often sharply aware of the omissions of their experience, and are often both grateful for and inspired by instructors who make the effort to include them in both speech patterns (see Language Structure and Use, below) and substantive references.

The following are additional examples of problems of stereotyping and strategies for change.

> a. Vague generalizations which evoke stereotypical images can be avoided. Myths and beliefs can be challenged by presenting varied examples showing women and people of color in a variety of contexts.
>
> For example, the myth that math anxiety among women indicates a lack of innate math ability is fairly common in our society. Fear of math among women may be the result of social expectations and lack of preparation.
>
> Another assumption, a racist one, is that Blacks are incapable of conceptual thinking. Again, cultural factors such as the strong Afro-American oral tradition may encourage concrete thinking as opposed to abstract, but needless to say, such stereotypes are damaging to students' performance and sense of self. Similarly, both women and people of color have often been portrayed as more emotional than men and whites. There may be cultural differences in expressive styles, but this is a subtle matter and certainly has more to do with nurture than nature. Ask yourself such questions as these: Is the expression of emotion rewarded in your community? What kinds of emotions may be expressed, where and in

what ways? Are there different expectations for women and men?

Finally, one of the more prevalent stereotypes assumes that both women and people of color are somehow closer to nature than white men, who become associated with "culture" instead. This kind of dualistic thinking infuses our scholarship and should be challenged.

It is of course important to consider the meanings and value attached to certain qualities as opposed to others. Strength is defined as the ability to lift heavy objects rather than as endurance or a capacity to endure pain, qualities in which women do excel.

b. Portrayal of males and females in traditional roles can reinforce stereotypes. Family roles are most easily stereotyped. Present examples of varied lifestyles and family structures such as dual-career families, childless couples, female-headed households, singles, and other alternative living arrangements. For example, the myth of the "Black Matriarchy" is exemplified in the Moynihan Report of 1965 which interpreted the greater percentage of female-headed households and higher rates of illegitimacy as symptoms of family disintegration. The assumption made in this report was that there is something wrong with women heading households, something destructive to Black "success." Black women thus were responsible for the inferior status of the race. The report failed to consider the variety of domestic strategies found in urban Black communities. For a portrayal of these strategies see Carol Stack's All Our Kin: Strategies for Survival in a Black Community (New York: Harper, 1974).

c. Avoid presentations surrounding the occupational structure which immediately classify specific working roles by race or gender. As much as possible avoid using a female or male referent when talking about an occupation. Refer to the lawyer or secretary without saying "she" or "he." Implementing this device in the classroom can both call attention to the students' own cultural stereotypes and provide an awareness of the extent to which the stereotypes are false: e.g. "The mathematician ... she"; "outstanding contemporary writers such as Alice Walker...," etc. Such examples can challenge traditional ideas of work and achievement while acknowledging class and occupational differences within ethnic and racial groups.

d. To over-compliment students by indicating that their work exceeded our expectations of them is perhaps the most common form of unintentional racism or sexism in the classroom. Similarly, using positive examples of people of color who have made achievements in various fields may be inspirational but also, if simplistically performed, may become a kind of paternalism.

## Language Structure and Use

The language we speak to some extent determines and reflects our cultural world view, i.e., the way we organize and understand our experience. Understanding communication codes as cultural codes is basic to effective cross-cultural communication. Language has also been identified as being intrinsically linked to sexism and to gender stereotyping. Various authors have written about the influence that male dominance in society has had on the use and structure of the English language. A review of the growing literature relating to language and gender is not feasible in this document. However, there is some evidence that language reform can help decrease sexism and racism.

This section will attempt to address more specifically the ways in which language structure and use reflect our underlying assumptions and world view and perpetuate discrimination on the basis of race and sex. Language structure refers to the words themselves (vocabulary) and the rules for their use (syntax, semantics). Language use refers to our everyday implementation of these rules in the way we speak and write. Together language structure and use make up our implicit model of effective communication or communicative competence. Ideally, our concept of communicative competence should include cross-cultural communication skills and reflect the communicative styles of women and men.

Although there are similar issues involved in dealing with racism and sexism in language structure and use, there are also important differences which lend themselves to separate discussion. The first two sections, (Speech Styles and Labeling) focus primarily on cross-cultural communication. The third section deals primarily with gender and language.2

### Speech Styles

> Effective cross-cultural communication means becoming familiar with the vernaculars and vocabularies of different ethnic groups, understanding different ethnic attitudes toward communication, and knowing how the communication act is executed in different ethnic settings. (Gay, 1979, p.49).

Speech styles refer to our characteristic ways of speaking based on how we learned language and communication skills. As teachers we can be aware of our own ways of speaking and how they differ from other speaking styles. Misunderstandings easily arise from mismatched communication codes. For example, the vocabulary used in lectures may be assumed to be shared by all when it reflects a particular class

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[2] The section on Language and Gender was written for the CAPSS project previously cited. The format has been revised for consistency with this text but the content is essentially unchanged.

and cultural background. But more important than the acknowledgement of these differences is the awareness of the values we attach to them. Gay points out that the vernaculars of people of color may seem like slang to someone who speaks a dialectal variation closer to Standard American English, but that they should not be treated as such. A person's way of speaking is an important part of her/his personal cultural heritage and need not be minimized or discredited in the teaching of Standard American English.

It is crucial, however, to be aware of the ways in which the dialects students speak may affect evaluations of their competence. If a student has an accent or dialectal variation in her/his speech different from mine, do I unconsciously expect less from this student or take her less seriously? Do I expect to find more grammatical errors in her papers and therefore do I? Studies have shown that in job interviews an interviewee is more likely to get the job if s/he talks in a similar manner to the interviewer. What no one has studied is how likely this is to affect achievement in the college classroom.

The issue of differences in cross-cultural communication styles is difficult to deal with because of the difficulty in striking a balance between extreme cultural relativism on the one hand and enforced uniformity on the other. It is important to acknowledge that all Blacks, Latinos, Asian-Americans and American Indians are not alike while at the same time recognizing their unique cultural heritages and the contribution they can make to the classroom. Not all Blacks speak Black English, not all Latinos speak Spanish, and not all Asians speak Chinese. In addition, people of color identify with aspects of their cultural heritage to varying degrees and may be more or less willing to share aspects of their lives in the classroom. American-born students at San Francisco State are likely to be at least bidialectal. That is, they can speak Standard American English and another variation used in their community. We all have a large speech repertoire which allows us to suit our speech to the occasion. The point for our purposes is to understand how differing speech styles and nonverbal communication may restrict communication in the classroom and to understand the additional burden placed on students who have to do more extensive code switching in the classroom.

The development of cross-cultural communication skills enables faculty to facilitate communication among students, as well as between her/himself and students. No one is free of cultural biases, and stereotyping on the basis of language usage may occur among people of color as well as whites. A Black student in a public speaking class asked an Asian student where she was from. Because of her dialect he assumed she was not from America. The Asian student said she was from San Francisco, and asked where he was from, clearly referring to his use of a form of Black English. Some students laughed, but there was clearly tension here and misunderstanding. As we develop our skills in cross-cultural communication we can better bridge the gap between different cultures while enhancing our students' abilities to do the same. And with practice, we can also call attention to the rich linguistic resources inherent in the wide range of dialectal variations in our classrooms, while still providing all students with essential skills in standard English.

Kochman (1981) maintains that generally Blacks learn different turn-taking systems or rules for claiming the floor than whites, a situation which may cause conflict among students in the classroom. He claims that when someone else has the floor, Blacks are more likely than whites to come into the discussion when a point has been made, rather than waiting until the person has finished or has made all the points s/he desires to. Whites (especially males) are more likely to expect to be able to hold forth and not lose their turn at talk. What they perceive as an interruption, others may see as taking the opportunity to respond point by point. Likewise, Blacks may expect others to enter when they have the floor, but will continue talking if others do not. Possible differences in styles of argument between Blacks and Whites are dealt with extensively by Kochman. The point here is that even something as taken for granted as turn-taking systems may differ according to race and gender. Such differences may need to be made explicit in class and discussed, so that all participants may feel as comfortable as possible.

Kochman also outlines two styles of arguing. One is more personal, requiring personal commitment as well as reason, and successful debate as the ultimate truth test. The other he sees as a more impersonal appeal to higher authority which is characterized by the assumption of an "objective stance" which requires less self-expression and more self-control. The first style is compatible with a turn-taking system dependent on self-determined interjections based on content. The latter style is more consistent with taking turns according to a prescribed order established by such procedures as raising your hand and being acknowledged by the teacher. In his experience working with equally mixed Black/White classes, he found the first style to be more characteristic of Blacks and the second of Whites. In my experience, this difference has also been attributed to women and men. The difficulty with such assessments comes in the values attached to these different styles. If one style is favored by the dominant group, it will be seen as superior. Kochman dispels such notions in his analysis, but that does not do away with such ideas in the classroom.

Labeling (the namer and the named)

Mary Daly (1972), Dale Spender (1981), Cheris Kramarae (1980) and many others have talked about the power of naming and its importance in regard to the position of women in American Society. So too it is of primary importance in the subtle and not so subtle forms of discrimination that are perpetuated in the daily lives of people of color, including the classroom context.2 "Whites as the dominant group are not subjected to the same abusive characterization by our language that people of color receive"(Moore, 1979, p.5), just as men are not subjected to the same abusive terminology, especially in reference to their sexuality, as women are. (See Stanley's

1977 study of the number of terms in the dictionary which referred to women's as opposed to men's sexuality: 220 for women as compared to 22 for men.) Naming has a way of keeping people in their place in a variety of ways.[3]

1. *The use of offensive terminology* at first seems like an obvious form of racism or sexism which is easily avoided. Beyond the clearly derogatory terms, such as "nigger," "chink," "spick" or "chick" are many terms which imply a patronizing attitude, indicating a superior-inferior relationship: "boy," "girl," "you people," "credit to your race." Often the context of the usage of terms is crucial, especially in the case of non-parallel terminology. In these examples, qualifying adjectives which are used in praise are really put-downs.

> "*Well dressed* Negro officials and *their* wives." (Does this imply that white government officials were not well dressed and none had husbands?) (Moore, 1976, p.13)
>
> "Dirk Mudge, who as senior elected administrator of the country is a kind of acting Prime Minister ... Daniel Tijongarero, an *intelligent* Herero tribesman who is a member of SWAPO ..." (Moore, 1976, p.13)
>
> "We're looking for a qualified Black, Asian, Latino, woman ..." (Why isn't the qualified assumed as it would be for white male candidates?) (Moore, 1979, p.14)

Developing effective cross-cultural communication skills requires knowing what words and phrases are offensive to people of color and women of all races, avoiding the use of these words, and discouraging their use among students.

2. *Blaming the victim* involves the use of terminology which blames the oppressed for their oppression and also the use of the passive tense as a means of avoiding placing blame or giving credit.

> "culturally deprived" might better be termed "culturally dispossessed"
>
> "economically disadvantaged" might better be termed "economically exploited"
>
> "underdeveloped" might better be termed "over exploited" (Moore, 1976, p. 9-10).

Such official terminology has political connotations as do the alternatives proposed, but those on the left are often seen as statements of fact, while those on the right would be considered politically biased.

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[3] Many of the examples in this section were taken from *Racism in the English Language: A lesson plan and study essay* by Robert B. Moore.

The use of the passive tense removes the agent of the action. It can be used to erase the accomplishments of people of color and all women.

> "the continental railroad was built" (no mention of the Chinese laborers who accomplished this task with great suffering). (Moore, 1976, p.9)

It can also be used to avoid placing blame.

> "She was raped."

> "Japanese people were interned in camps throughout the West during WWII."

> "Slaves were brought to America." (This ignores who African people were before they were made into slaves by white merchants and slaveholders.) (Moore, 1976, p.9)

Another example of blaming the victim is picking out a member of a non-dominant group who has done something we disapprove of and saying he or she has "given the whole group a bad name." It is not the person inside the group who gives other members a bad name, but those outside it who are quick to support their prejudices by isolated examples.

> "I had a woman lab assistant once, but she just didn't work out."

> "I had to fail that Black student. They just can't handle college-level work."

It's not a few who give the group a bad name, but the accountability demanded of members of groups who have been excluded from jobs and positions of leadership. Those in the majority are not held responsible for the failings of their members in the same way.

3. Ethnocentrism is revealed in the terminology many disciplines use to describe people of color. This terminology is generally condescending, demeaning and devaluing, but both people of color and whites may use it without being consciously aware of the values attached to it. Moore (1976) gives many good examples of this, a few of which I will repeat here. A good exercise in class might be to examine some of the terminology used in your discipline for inherent biases.

> In American history, we talk about Columbus discovering America and the Indian wars as settlers defending their land against savage Indian massacres. We talk about Indian tribes, instead of Indian nations and people.

> African history also suffers from a Eurocentric perspective. Do we refer to African peoples by the names they give themselves or by names given to them by Europeans who tried to colonize them? Often words like "tribe," "primitive," and "native" tend to minimize the complexity and diversity of the cultures so labeled. Just as talking about "huts" instead of "houses" has a

> different connotation, so does "the master raped his slave" versus "the white captor raped an African woman held in captivity" (Moore, p.8).

4. Color symbolism is common in our everyday language usage. It equates white with goodness, innocence, purity, fairness, and beauty while black is equated with badness, evil, corruption, and death (Moore, p.7). Talking in such terms may not seem harmful, but again has an effect similar to the other words we have been discussing: that is, to uphold a value system based on white supremacy. While any one example may seem trivial, the cumulative effect is undeniable. Saying "Black is beautiful" does not offset the impact of contrary examples. Teachers can point out the problems in this kind of imagery as it appears in our texts and in our own lectures.

Blacks, Latinos, Asians and American Indians may have derogatory terms for Whites but they are used among themselves. As non-dominant groups, they do not control the language and language change. An editorial in the Saturday Review (1967) quoted by Moore sums it up well.

> ... people in Western cultures do not realize the extent to which their racial attitudes have been conditioned since early childhood by the power of words to ennoble or condemn, augment or detract, glorify or demean. Negative language infects the subconscious of most Western people from the time they first learn to speak. Prejudice is not merely imparted or superimposed. It is metabolized in the bloodstream of society. What is needed is not so much a change in language as an awareness of the power of words to condition attitudes. If we can at least recognize the underpinnings of prejudice, we may be in a position to deal with the effects (p.14).

## Language and Gender (CAPSS Project)

### 1. Universal language

Terms and titles which use "man" to represent all of humanity have the effect of excluding women as participants in human activity. Research indicates that when people hear or read "he" and "man" in a generic context they rarely visualize females. Generic terms are not integrated in a neutral way (Martyna, 1978). The generic use of masculine terminology also implies that the male is the norm in society: e.g., "man," "mankind," and "the family of man," "the rise of man," "great men in history," and "economic man." In the same way, white is the norm and we assume we are talking about white people unless otherwise indicated.

Generic language can generally be avoided once it is identified: e.g., substitute "people" for "man," "world's peoples" for "mankind," "the rise of civilization" or "the rise of humanity" for "the rise of men," "great figures in history" for "great men in history," etc. A variety of other words can also be used to denote both sexes: human, human beings, individuals, persons, society. Another approach is to emphasize verb-"actions" rather than noun-"subjects"; e.g., "truck driving is ..." rather than "the truck driver, he ...," "nursing involves putting the patient's well being first," rather than "a nurse must always put her patient first."

Similarly, terms that denote a universal meaning but which are in fact specific, should also be avoided: e.g., using the term "mothering instinct" to describe parenting behavior or "gentlemen's agreement" as a mutual understanding between two people.

### 2. Gender-specific titles or terms

The use of gender-specific titles or terms when referring to either neutral objects or to groups composed of women and men is not only inaccurate, but is stereotypic, and should therefore be avoided.

Gender-specific titles and terms are often used when referring to occupations or positions that are not, in fact, gender-specific. The list of such terms is almost endless: "chairman," "housewife," "salesman," "fireman," "steward/stewardess," "businessman," "coed," "working man," "repairman," and "forefathers." Neutral terms should be used when a term or title does not refer specifically to a person of a particular sex. Neutral terms exist for almost all occupations and positions and should be substituted: "chairman" becomes "chair" or "chairperson," "housewife" - "homemaker," "salesman" - "salesperson," "fireman" - "firefighters," and "steward/stewardess" - "flight attendant," "coed" - "student," "working men" - "workers," and "forefathers" - "ancestors" or "forebears."

Personification of inanimate objects should be avoided. For example, female referencing to ships, cars and hurricanes is inappropriate unless the object is specifically gender-referenced as in The Queen Mary. Otherwise such gender stereotyping perpetuates concepts of women as men's property, unpredictable elements of nature and objects of men's pleasure. Sex-specific referencing to inanimate objects should simply be omitted, or referred to as "it." Instead of "Have you seen my new sports car? She's really beautiful," or "There's a new hurricane brewing ahd she's supposed to hit Florida tonight," use "Have you seen my new sports car? It's really beautiful," or "There's a new hurricane brewing and it's supposed to hit Florida tonight." Animals should be referred to as "it" unless the sex is specified. Either make the animal's sex specific or refer to it in neutral terms. "The horse ate his hay" should either be "The stallion ate his hay," or "The horse ate its hay."

Addressing a class or any group in sex-specific terms discounts members of the class or group who are of the opposite sex. For example, to address a class as "you guys" or to say "suppose your wife ..." discounts women in the class. Always use terminology that includes all members of the group being addressed. e.g., "what do you students think about ..." or "suppose your spouse ...".

Do not use labels such as male/female or masculine/feminine to denote general characteristics: e.g., "The first grade girls chose typically feminine gifts" or, "He has very feminine interests." Specify exactly what is being referred to; e.g., "The first grade girls chose dolls, clothes, and games as gifts" or,"He likes to cook and sew."

### 3. Gender referencing

Gender referencing permeates our everyday language, and the classroom is no exception. Instructors, students, textbooks, and media materials often employ extensive, and generally inappropriate, gender referencing, although there has been considerable change in the last five years. A great deal of gender referencing is a function of habit, and as we all know, habits are hard to break. There are several methods of avoiding bias due to gender referencing. Several of these are listed below.

a. An easily employed technique to avoid gender referencing is to use plural nouns. For "The farmer uses his fertilizer to ...," "The nurse gets her uniform ...," substitute "Farmers use their fertilizer to ...," and "Nurses get their uniforms ...".

b. One of the most overlooked methods of avoiding gender referencing is simply to delete the sex referent. Such a deletion may call for some slight sentence restructuring to maintain grammatical correctness. Instead of "The accountant uses her ledger to ...," "The worker explained to his boss that ...," "The nurse did not know what she needed for ...," use "The farmer uses fertilizer to ...," "The accountant uses a ledger to ...," "The worker explained to the boss that ...," "The nurse did not know what was needed for ...".

c. Often alternate, neutral describers can be used in place of "he" or "she." For instance, if discussing a psychologist, the terms therapist, or psychotherapist, may be alternately substituted for psychologist, thus avoiding the need to use sex referents. Instead of "The psychologist conducting the seminar said that ... He further stated that ...", use "The psychologist conducting the seminar said that ...The therapist further stated that...". Generally there is more than one word that can be used to describe the same person; e.g., worker, employee, laborer, etc.

d. Often a large portion of class time may revolve around an issue involving two parties. For instance, several class periods may be used to discuss the therapist/client relationship in psychology, the dynamics of labor/management interaction in economics, or the conflict between street gangs and enforcement agencies in sociology. Instead of using third person referents, try substituting first person (I/my) and second person (you/your). The instructor, in effect, is cast in the role of one party being discussed and the class in the role of the second party to the issue. An endless number of issues can be discussed using this method while completely avoiding the habitual use of sex-specific referents. Discussions of this sort are not awkward or stilted, but seem to flow naturally and easily. Thus, instead of saying, "Suppose the therapist has an angry client. In order for him to understand her anger, he might ask her ...", you might say, "Suppose you (the class) are an angry client and I (the instructor) am your therapist. In order to understand your anger, I might ask you ...".

Another variation employs the use of first and third person plural forms in much the same way as the singular format. An instructor might cast we/us in the role of labor and they/them in the role of management as in, "If we felt our rights were being ignored, we could first petition them with a list of our grievances. If they ignored that, we could ...". Although this method seems to work especially well with two parties, other variations also seem effective. For example, if only one party is the topic of discussion, the class might be used to represent that party. Instead of "If an individual were in a situation necessitating applying for public assistance, how would he feel about ...", use "If you (the class) were in a situation necessitating applying for public assistance, how would you feel about ...".

e. Combined and/or alternating referents can be used. Instead of "If a sociologist wants to know more about this, he may consult ...", use "If a sociologist wants to know more about this, he or she may consult ..." or at one time, use "lawyer ... he" and at another, "doctor ... she."

f. Finally, the instructor should carefully review texts and media to find sources that minimize gender referencing and/or that use such referencing in a numerically and qualitatively balanced way.

## 4. Non-parallel terminology

The use of non-parallel terms when referring to women and men in the same category gives the appearance of being biased or prejudiced. Referring to the class as "men and ladies" or "men and girls" would be using non-parallel terms. Parallel terms are: men/women, boys/girls, guys/gals, and female/male, whites/people of color.

Another example of non-parallel language is reference to a woman's appearance and family without similar reference to a man's appearance and family. Butler (1978) cites the following news item: The candidates were Bryan K. Wilson, President of American Electronics, Inc. and Florence Greenwood, a pert blonde grandmother of five. To be consistent this item should read: The candidates were Bryan K. Wilson, President of American Electronics, Inc. and Florence Greenwood, credit manager for Bloominghill's Department Store. Or, the candidates were Bryan K. Wilson, a handsome silver-haired father of three and Florence Greenwood, a pert, blonde, grandmother of five.

## 5. Women as a Special Category

Another pattern of linguistic bias is a placement of women in a special category. A man who is an economist will not be referred to as a "man economist" or a "male economist," but his female counterpart will often be distinguished by her sex as "the woman economist," or a "female economist." This implies that economists are presumed to be male.

At times male exploits are glorified while women's may be trivialized. Instead of "John Tyler is a world champoin skier and Karen Jones has won some of the world championships for women," use "John Tyler and Karen Jones are world champion skiers."

## 6. Slang Terms

The use of slang terms such as broad, chick, fox, dude, stud, etc., which are derogatory to women and men is always inappropriate. Similarly, care should be taken to avoid slang terms referenced to minorities and handicapped persons. Use of slang terms can, of course, be usefully discussed for their underlying meaning.

Faculty members are becoming increasingly more aware of the desirability of changing their speech patterns. Analysis of classroom presentations that were part of this study showed faculty members in a transitional stage between traditional forms of speech and non-sexist speech. Such change is bound to feel awkward from time to time and require practice. However, Bate (1978) demonstrated that speakers can change their habits of biased language usage through conscious effort, given the information and the support necessary for change.

People generally feel awkward and unsure of themselves when learning a foreign language. Words do not feel right at first and it is a constant effort to use words and speech patterns that are foreign. The initial discomfort associated with a new language is, however, overcome with continued practice. One example is the transition that has been made from use of the term "colored" to "Negro" to the currently preferable term "Black," or "people of color." Many people felt uneasy with the initial use of the term "Black" but with repeated use, it has become comfortable. In the same way, we can learn to use the term Asian instead of Oriental. While these terms seem to be in flux and may differ from communitry to community, as a practice we can use those terms the people we are designating themselves use.

The use of non-biased language is similar to learning a foreign language. It requires constant awareness and practice before it can become second nature. The instructor is encouraged to try out some of the "new language" presented in this report and to practice the use of non-biased language until it becomes comfortable and spontaneous.

## CLASSROOM INTERACTION PATTERNS

This section examines various additional topics illustrating how race and gender affect interaction in the classroom. We know that race and gender affect our communication, but we may be reluctant to tackle those issues in the classroom where conflicts may arise among students and between ourselves and students. The issues raised in the classroom will reflect the larger issues in society which cannot be solved in school, but which can be part of the curriculum. The classroom is a microcosm of the larger society, but with an important difference. It is also a laboratory for learning. We have a unique opportunity for feedback.

Education is clearly a two way process involving verbal and non-verbal communication. Even when we are lecturing, we are constantly receiving non-verbal feedback from students, such as eye contact, facial expressions, posture and body movements which affect what we say and how we say it. As we have seen, we communicate much more than content in the examples we use and the way we use them. We know from experience that no two classes have the same dynamics. A lecture which leads to an exciting discussion in one class may stir no interest in the next.

There are no easy answers as to how to handle classroom interaction in a manner which encourages the participation and learning of all students equitably. Too much depends on the diversity of our students and the classroom climate we wish to create. This project, though, assumes the desirability of encouraging the expression of a diversity of cultural experience through free, open classroom inquiry.

Amount of participation. Students are responsible for some of the differential interaction that occurs. Research indicates that, more often than not, males participate in classroom discussion significantly more frequently than females. This participation includes asking questions, responding to questions, and making other comments to the instructor or class.

Data collected from administration of the CAPSS Student Perception Questionnaire (below) in four introductory Social Science courses at Utah State University indicate that the vast majority of women never participated in class, whereas there was limited participation by men in three large lecture courses. The lack of classroom participation by females was their choice. They did not want to participate. The reasons for this were primarily feelings of inadequacy. The underlying reason is conjecturally related to their perceptions of the female role as a passive role and to the dominant cultural belief that men should be more verbally dominant. One of the project co-directors noticed the disproportional participation by males in one of her classes, drew this to the attention of the class and asked why? The most common element in the responses was surprise. After class, women students indicated they had learned years before that women were to be seen and not heard.

During the CAPSS project over 2000 Student Perception Questionnaires were completed in the classes of 18 faculty in Northern California. The results have not been fully analyzed, but there are indications of differences in students' perceptions of interaction in the classroom based on gender and race. Overall women indicated less participation than men, although they did not always perceive themselves participating less than men. This supports the contention that women are often perceived as talking more than men, when in fact they talk less (Kramarae, 1980). One faculty member found no gender differences but noted that the Asian students in his class perceived him as calling on them less and objected to his use of humor. He said he had sensed there might be a problem, and was now hoping to find a solution. Students may have a variety of reasons for not participating. Since participation is often a part of a student's grade and certainly part of the learning process, we would like to find ways to encourage all students, especially those who may have felt discouraged in the past, and not to discourage any student inadvertantly.

You might make sure that you are calling on women and people of color as well as men to answer questions when they raise their hands, and consciously make eye contact with women and people of color at times to encourage questions and responses. Expectations for participation should be the same for men and women and different racial groups. It may help to verbalize these expectations to the class.

Positive reinforcement. Responses to the Student Perception Questionnaire indicated that a small percentage of students (both men and women) perceived men as receiving more encouragement for responding in class than women, although there was variation by instructor.

Classroom observations, as part of this project, showed that the vast majority of student responses were positively reinforced by faculty. However, since some students felt as though instructors were more interested in and encouraged responses of men more than women, there may have been subtle forms of communication operating that the observers did not detect. Instructors are encouraged to be conscious of verbal and nonverbal patterns of reinforcing student participation, and about whether the reinforcement is qualitatively similar for women and men and for people of color and whites. With indicators that women are insecure or ambivalent about participating, they may need additional encouragement and reinforcement to overcome their early acculturation and the possible negative consequences of success for women.

These findings are from studies of White populations. Work with Black students at Virginia Commonwealth University (Noonan, 1980 and Simpson, 1979) indicated that they often felt ignored by faculty or put down.

> Sometimes I am quite reluctant to ask questions because of the put-downs of the instructor. He often looks at me in disbelief when I do respond correctly. Usually, however, I don't even get recognized and I feel, why bother? (Noonan, 1980,4)

Another student stated similar feelings of being ignored.

> For example she cited a small group learning situation in which the instructor never looked at her and responded only to the other people on either side of her. Her approach to dealing with being ignored was to assert herself verbally and to make herself known through initiating interactions in which she presented correct information. Some of the men, however, mentioned that when they were verbally assertive, they were usually put down. They felt that their responses were challenged more and accepted less than those of other students. (Simpson, 3)

Faculty are often unaware of such perceptions and thus cannot alter the situation. The Student Perception Questionnaire was designed to alert faculty to such student perceptions so that they can deal with them. Often faculty intentions are good but the result is negative for the student.

> In another instance, an instructor was afraid of "hurting the feelings" of a Black woman in class by offering criticism of her work, yet felt frustrated because the student's work showed no real improvement. We encouraged the instructor not to withhold her criticism, pointing out that to do so is to keep an important resource from the student. (Noonan, p.5)

Just as students may interpret our behavior in ways we did not anticipate, so too faculty misinterpret student behavior, especially in the context of cross-cultural communication.

> Another (White) teacher has learned not to interpret the silence of some Black students as sullenness. Now he provides even more time for students to frame replies to questions in class. Another teacher has come to realize how labelling outspokenness in White students as "assertive" while calling it "aggresive" in Blacks is tendentious. (Noonan,p.5)

Black students at VCU pointed to the need for role models at the college level, both as faculty and administrators. They felt this would aid their aspirations and provide White faculty and students with a more varied perspective on people of color. Some students reported that they did not feel as "comfortable" in classes or departments with few or no Blacks.

> As one female medical student explained, "It takes an extra effort to assert oneself and to be accepted by white peers and faculty." (Simpson,p.3)

While individual faculty members cannot remediate the problem of the absence of role models, they can be aware of it and perhaps bring in appropriate guest lecturers or refer students to sympathetic advisers in ethnic studies and women studies programs.

Interruptive Behavior Men interrupt women's speech more frequently than women interrupt the speech of men. Zimmerman and West (in Thorne and Henley, 1975) found that men exert conversational control, not only through sheer quantity of speech, but also through interruptions.

Faculty could try to develop an awareness of interruptions of speech that occur before, during, or immediately following a class, including whom they interrupt and which students interupt whom. Are women interrupted disproportionately? Do certain subjects trigger more discussion or interruptions? Faculty can insist that participants be allowed to complete their thoughts without interruptions.

Addressing students by name. Being addressed by name has a positive effect on self-image. It can also give those students who are known an advantage with regard to job referrals, recommendation to graduate schools, incentive to seek out the faculty member after class, etc. Learning the correct pronunciation of names of students of Latino, Asian and Pacific Island descent is one way of letting these students know you appreciate their heritage. You may also want to ask students how they wished to be addressed, e.g. African names may not be listed on "official" class lists.

How many students in your introductory courses do you know by name? If they are large lecture courses, the number may be small. But do you know the names of men and women, white and third world students, in approximately equal proportion to their numbers?

Credibility of speech. Women students, as well as women faculty, may have more difficulty than men in establishing credibility in the classroom and in discussion groups. This is related to established linguistic differences between men and women, with male speech patterns being the more highly valued. Studies indicate that the actual differences between the speech of women and men are not as great as perceived differences are (Jenkins and Kramer, 1978).

Do you react to the speech patterns of men and women in a qualitatively similar manner? The tendency may exist for white males, at least in small group discussions, to disqualify what people of color and women say. Is there an indication that this may be occurring in your classroom? You can trace the raising, development, and dropping of topics in seminars and classrooms to see if there are patterns related to gender and race by tape recording your classes or through classroom observation.

Nonverbal communication. Nonverbal behaviors should also be examined for possible incongruity in regard to men and women and people of color. This includes eye contact, gestures, postures, and location in room while lecturing. Thorne (1979, p.15) relates the story of a woman faculty member whose students drew to her attention that when she asked a question in class, she tended more often to make eye contact -- which invited response -- with men rather than with women students. Eye contact however, involves two parties. It may be that more female students avoid eye contact.

Nonverbal communication can occur through a number of body movements and gestures such as a smile or a frown; turning away when a student is speaking versus leaning, or stepping forward as if with interest; establishing and maintaining eye contact versus avoidance of eye contact or looking down at lecture notes.

> The importance of understanding that space, time and touch are structured differently among different cultural groups cannot be overestimated since it is precisely these patterns of our own behavior that we are least likely to perceive as being distinctive ... On the other hand, paradoxically, they are patterns that are most likely to be perceived of others when they are different, and most likely to come up for an ethnocentric value judgement ... (Kochman, 1971, p.6).

Students of color are likely to be bicultural if not multicultural, so that they will be familiar with a variety of nonverbal codes, as well as verbal. We also have a significant number of students who were not born in the United States, however, who may be bridging more exterior cultural differences. Such nonverbal interactions as the amount of space between speakers, the relationship between who stands and who sits, the extent of body contact, etc. may all have different meanings in different cultural and role contexts. Obviously, no teacher can adapt her behavior to the cultural backgrounds of every student, but an awareness of these differences can avoid some misunderstandings and an articulation of them in certain situations can be instructive for everyone.

There is evidence to show that classroom participation is related to seating patterns. More discussion occurs among students sitting at the front and down the middle of a classroom. Is there a pattern of seating in your classroom by sex and/or race? If certain groups routinely sit at the side or near the back of a classroom, is it by choice or because no other seats are available? If by choice, what is the reason? Perhaps efforts should be made to draw those students into discussion.

Uses of Humor. Although humor in the classroom is seldom intended to hurt or demean others, it may convey stereotypical attitudes and bias. This area is one which requires particular sensitivity on the part of the instructor, as students may reinforce even blatantly inappropriate humor. Thus, student laughter or positive response does not ensure that one's statements are inoffensive to all class members. Below are outlined a variety of ways to identify and eliminate inappropriate humor.

Humor can inadvertently perpetuate prejudices and single groups or individuals out. One female student at San Francisco State commented:

> Humor can be used negatively to isolate certain people, women for example, by constantly making jokes about them. This interferes with communication and the learning process.

A faculty member who administered the Student Perception Questionnaire found out that a substantial number of his students who were not U.S. Citizens objected to his use of humor. He suspected that this was because they were uncertain of the meaning of the jokes because of difficulties they were having with the English language. The result was that these students felt more alienated from the class and the instructor, and they felt vulnerable about possibly being the butt of the jokes.

Humorous or teasing reference to the physical or sexual characteristics or attributes of students in the class is inappropriate. Comments which are intended to be complimentary may be demeaning. e.g.: "Sorry, I didn't hear the question -- I was momentarily distracted," a male professor says with a smile, and looks at a woman student who just came in.

When women or men are portrayed only in regard to their physical attributes, stereotypes are reinforced. Therefore, reference to the physical characteristics of others, such as current sex symbols, is also generally inappropriate.

The treatment of serious topics in a humorous way, thus downplaying their significance, often occurs when an instructor or students are uncomfortable or tense about a topic; e.g., The use of untimely humor when discussing serious and sensitive issues such as rape, mental illness, alcohol or drug abuse, sexual preference, Indian land rights. Such humor may be offensive to some students and/or convey biased attitude. Serious topics should be discussed as such, without the use of humor which downplays their importance. Inappropriate laughter by students during such discussion can be confronted. The instructor may use such laughter as a springboard for a discussion of why a particular topic is difficult to talk about in our society, and/or to point out the tension-reducing function of laughter and humor.

> e.g.: "I noticed that some of you laughed when I brought up the topic of sexual harassment. I wonder why such laughter occurs?"
>
> or
>
> "I'm noticing a lot of you laughing, even though this topic is very serious. It is a little uncomfortable talking about things we don't usually discuss, isn't it?"

Humor can be used in constructive ways to point out stereotypical and contradictory beliefs. Good examples of humor which deals with gender stereotyping may be found in such anthologies as Free to Be You and Me and Pulling Our Own Strings: Feminist Humor and Satire. Humor dealing with racial stereotypes can be found in Up against the Wall M.F. and Mother Wit From the Laughing Barrel.

Role reversal is often a good way to point out the foolishness or limited perspective of stereotypes we hold about others. Commercials provide good examples: Imagine Mr. Folger coming into your kitchen. Imagine Bridegroom magazine.

Interaction before and after class. Whom do you generally talk to before and after classes? Which students approach you? If more men than women or more white people than people of color, are there ways to equalize the response? A faculty member reported that primarily men students approached her for individual help, until she started to encourage women to do so. There is some evidence to indicate that women students may feel more reluctant to take up a teacher's time (Kramarae, 1980). People of color and women may experience the lack of role models and feel excluded from possible closer relationships with faculty and other students. There is evidence at the graduate level that female students and people of color have difficulty establishing the same rapport with male faculty that white male students enjoy. This pattern may be reflected as well in undergraduate education. The failure of communication or miscommunication is harmful to everyone, but it is most detrimental to students, who lose out on education, career advancement and self-esteem as a result.

## CHECKLIST FOR RACISM AND SEXISM

## AWARENESS IN THE CLASSROOM

### Texts, Lectures, and Course Content

1. Are you and your texts' language sex-neutral, using words with relation to both sexes whenever this is the author's intent? If your texts use the masculine generic, do you point this out in the classroom?

2. Is content addressed equitably to men, women, people of color?

3. Do you and your texts portray equitably the activities, achievements, concerns, and experiences of women and people of color? If your texts do not, do you provide supplemental materials? Do you bring omissions to the attention of your students?

4. Do you and your texts present the careers, roles, interests, and abilities of women and people of color without stereotyping? If there are stereotypes in your texts, do you point this out?

5. Do you and your texts' examples and illustrations (both verbal and graphic) represent an equitable balance in terms of gender and race? If your texts do not, do you point this out?

6. Do your texts and lectures reflect values that are free of sex and race bias, and if not, do you discuss your/their biases and values with your students?

7. Do your texts incorporate new research and theory generated by feminist and ethnic scholarship? If not, do you point out areas in which feminist and ethnic studies are modifying received ideas? Do you provide additional bibliographic references for students who want to pursue these issues? When you order books for the library, do they reflect these issues?

8. Do your exams and assignments for papers, projects, etc. allow and encourage students to explore the nature, roles, status, contributions and experience of women and people of color?

### Classroom Interactions

1. Are you conscious of sex- or race-related expectations you may hold about student performance?

2. How do you react to uses of language (accent, dialect, etc.) that depart from standard English or that are different from your own? Do you discount the speaker's intelligence and information?

3. What is the number of males versus females or of various cultural and racial groups called on to answer questions? Which students do you call by name? Why?

4. Which of these categories of students participate in class more frequently through answering questions or making comments? Is the number disproportional enough that you should encourage some students to participate more frequently?

5. Do interruptions occur when an individual is talking? If so, who does the interrupting? If one group of students is dominating classroom interaction, what do you do about it?

6. Is your verbal response to students positive? Aversive? Encouraging? Is it the same for all students? If not, what is the reason? (Valid reasons occur from time to time for reacting or responding to a particular student in a highly specific manner.)

7. Do you tend to face or address one section of the classroom more than others? Do you establish eye contact with certain students more than others? What are the gestures, postures, facial expressions, etc. used and are they different for men, women, or people of color?

## STUDENT PERCEPTION QUESTIONNAIRE

The Student Perception Questionnaire originated as part of the Curriculum Analysis Project for the Social Sciences.[4] It was developed and pretested at Utah State University under the direction of Janice L. Pearce between 1979-1980. It was also administered to over 2,000 students in eighteen different classes at six colleges and universities in California as part of the field review project and further revised. A few additional modifications were made for the Cross-Cultural Perspectives in the Curriculum project to produce the version reproduced here.

The Student Perception Questionnaire contains 19 items designed to gather students' perceptions of selected classroom behaviors. It is a self-assessment tool to provide feedback to instructors regarding the manner in which they interact with class members, and to determine if students perceive the instructor as interacting differently in relation to the sex, race, or age of class members.

The questionnaire can be administered to a class in a fifteen-minute period by the regular instructor or, preferably, by a proxy for that instructor. There is no reason why a member of the class could not be the administrator. It should be administered in a manner that is objective and encourages honest and frank responses from students. It is essential that the anonymity of the respondents be maintained.

The questionnaire is designed to be used in college and university classes of varying size and in various disciplines. If given near the midpoint of a quarter or semester, the feedback received by the instructor could generate appropriate changes.

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[4] Printed with permission from the Curriculum Analysis Project for the Social Sciences, funded by the Women's Education Equity Act, Department of Education. Project Directors: Judith M. Gappa and Janice L. Pearce. The Student Perception Questionnaire may be reproduced for classroom use.

## Student Perception Questionnaire

## CURRICULUM ANALYSIS PROJECT FOR SOCIAL SCIENCES

Course________________________ Date_________________________

The attached form asks for your responses to questions relating to this course. Do not put your name on the form or in any way identify yourself. It is important that you remain anonymous. Your instructor will later received the completed forms in order that the information you provide can be used by her/him for evaluation purposes.

Please answer each question as honestly as possible. Your assistance with this effort to improve education is appreciated.

# CURRICULUM ANALYSIS PROJECT FOR SOCIAL SCIENCES

## Student Perception Questionnaire

DIRECTIONS: ANSWER EACH OF THE FOLLOWING QUESTIONS. GIVE ONLY ONE ANSWER TO EACH QUESTION. PLACE THE NUMBER CORRESPONDING TO YOUR ANSWER ON THE BLANK TO THE LEFT OF THE QUESTION.

____ 1. Age at present time:
(1) 17-20
(2) 21-24
(3) 25-30
(4) 31-40
(5) 41 or more

____ 2. Citizenship:
(1) Citizen of the U.S.A.
(2) Noncitizen of the U.S.A.

____ 3. What is your race?
(1) Caucasion (White)
(2) Black
(3) Latino (Mexican-American, Puerto Rican, Cuban, etc.)
(4) American Indian (North American Indian/Alaskan)
(5) Asian

____ 4. Sex of Student:
(1) Male
(2) Female

____ 5. This course is:
(1) Required for my academic major
(2) Not in my academic major

____ 6. Does your instructor know you by name?
(1) Yes
(2) No
(3) Don't know or uncertain

____ 7. How often do you voluntarily answer questions or contribute to class discussions in this class?
(1) Never
(2) One to three times during the course
(3) An average of once a week
(4) An average of two to three times a week
(5) An average of one or more times a day

____ 8. How often does the instructor call on you or ask you to respond to a question or comment?
(1) Instructor does not call on anyone
(2) One to three times during the course
(3) An average of once a week
(4) An average of two to three times a week or more
(5) Never

____ 9. How does the instructor most frequently call on you?
(1) By name
(2) By pointing with hand
(3) By eye contact/looking directly at me
(4) Instructor never calls on me

____ 10. Are there times when you raise your hand to ask a question or make a comment but do not get called on by the instructor?
(1) Once or twice
(2) Three or more times
(3) I am called on when I raise my hand
(4) I never raise my hand

____ 11. Why do you think the instructor does not call on you when you raise your hand? (Select the one answer which best reflects your opinion.)
(1) Too many students want to respond
(2) Others beat me to it
(3) Instructor does not see or hear me
(4) Instructor ignores me
(5) This situation never occurs

____ 12. Are there times you want to participate in class by asking a question or making a comment but choose not to do so?
(1) Once or twice
(2) Three or more times
(3) Nearly every day
(4) No, because I participate when I want to
(5) I do not want to participate

____ 13. If you have wanted to participate in class by asking a question or making a comment but did not do so, what was your reason for not doing so? (Select the one response that most closely corresponds with your feelings.)

(1) Felt insecure, inadequate, or uncertain
(2) Another student asked question or commented first
(3) Too many students in class
(4) Disagreed with instructor but chose not to speak out
(5) This situation never occurs

____ 14. In your opinion, which students most frequently participate in class? (Select the one answer that best represents your opinion.)
(1) Those who are most knowledgeable or most interested in the subject
(2) Those who are seeking clarification or want more information
(3) Those who are trying to show off or get attention
(4) I have not noticed

____ 15. In your opinion, which students ask the most questions and make the most comments in class?
(1) Male student(s)
(2) Female student(s)
(3) Male and female students equally
(4) Have not noticed

____ 16. How does the instructor react to the questions and comments you make in class?
(1) Encourages me to question or comment again
(2) Discourages me from commenting or asking a question again
(3) Neither encourages nor discourages me
(4) I never participate

____ 17. In your opinion, how does the instructor react to opinions and comments given by other students in the class?
(1) Respects the opinions of students in this class
(2) Does not respect the opinions of students in this class
(3) Embarrasses or "puts down" students for their opinions
(4) I did not notice

____ 18. Does your instructor use humor or make humorous references that you feel are offensive, embarrassing, or belittling to any individuals or groups?
(1) Never
(2) One time
(3) Occasionally
(4) Frequently

____ 19. How often do students participate in this class by asking questions or making comments?
(1) Never
(2) Rarely
(3) Frequently

## Analysis and Interpretation of Results

One of the primary questions to be answered by data from the Student Perception Questionnaire is: Does a difference exist in the perceptions of students of different race, age and gender in regard to classroom interaction patterns? More specific questions addressing this issue are: Is the instructor perceived as calling on both men and women students by name? Is there a difference in the way men and women students perceive humorous references made by the instructor? Is there a difference in students' perceptions of the manner in which the instructor reacts to comments made by men and women students in class? And one of the most potentially revealing questions is: Do men and women students and white students and students of color report contributing to class discussion in approximately equal numbers, and if not, for what reasons?

Obviously, the meaningful use of the variables is dependent on the demographic makeup of each class. Decisions regarding which variables to include in data analysis can be made by the individual instructor based on class membership.

The questions posed by the questionnaire can be analyzed through a frequency distribution giving the number of responses (N) and percentage of responses (%) for each alternative on each question. Responses can be classified by sex, racial group membership, or age -- or by any combination of the three.

Most college and university computer centers are equipped with programs to analyze the data in this manner. Although computer analysis has obvious advantages, it is feasible to do a frequency distribution by hand for small classes.

This type of descriptive analysis will yield answers to the questions posed without need of mor elaborate statistical techniques. If, however, there is a need or desire to establish whether differences in student responses are statistically significant, additional techniques can be used.

Again this questionnaire is a self-assessment tool enabling students to convey their perceptions. Within these constraints it is a tool through which instructors can better understand some of the attitudes of their students, and to become more sensitive to some of their own classroom behaviors and the attitudes such behaviors may reflect or generate.

To facilitate the interpretation of the questionnaire results, questions have been grouped into three sections:

| | |
|---|---|
| Demographic information | (questions 1-5) |
| Faculty patterns of communication | (questions 6,8,9,11, 16,17,18) |
| Student participation | (questions 7,10,12,13, 14,18) |

Factors which may be important to consider in interpreting results of the questionnaire include: (1) the proportion of women and men in the class; (2) racial composition of the class; (3) format (i.e., lecture, discussion, seminar); (4) class size; (5) classroom environment; and (6) expectations of faculty and students concerning interaction patterns. These factors may be interrelated in a variety of ways. The proportion of women in the class might be substantially higher than the proportion of men, but the majority of women and men in the class might see men and women as participating equally. This indicates participation rates may be proportionately lower for women than men. When responses to questions which are addressed to the individual's own participation rates are analyzed, it may be found that different racial or age groups of men and women have varying participation rates. Older black women might have the lowest self-reported participation rates and young white men the highest. Even if such a racial breakdown is not feasible in a class, other patterns may emerge. For example, results compiled from some classes in the field test indicated that a larger proportion of women than men responded that they never volunteered in class (Question 7, response 1). Also they were never called on by the instructor (Question 9, response 4); never raised their hand (Question 10, response 4); did not want to participate (Question 12, response 5); and never participated. At the same time, there may also be a segment of female students who indicate participation rates as high as or higher than male students (Question 7, response 5; Question 8, response 4).

The aim of the questionnaire is to examine ways in which students perceive interaction between students and faculty in the classroom. Many other dimensions of communication in the educational environment could be examined. Examples are: student-student interaction in the classroom, faculty-student interaction outside the classroom, and faculty-faculty interaction. All these areas could not be covered within the scope of this project. Faculty, however, may want to add questions of their own to explore some of these ideas. They may also want to discuss the questionnaire results with students. By calling differences in perceived participation to the attention of students, the faculty member may encourage more equitable participation. Focusing on the issue of interaction itself may be very revealing of important aspects of the college learning experience to both students and faculty. One faculty member who participated in the field test indicated that just administering the questionnaire seemed to increase the overall rate of student participation.

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SPEECH AND COMMUNICATION STUDIES 150
FUNDAMENTALS OF ORAL COMMUNICATION

George W. Dell
Spring, 1982

(Editor's Note: This course is a popular multi-section general education course, the format of which varies depending on the instructor. This instructor has introduced cross-cultural materials as focal points for the required panel discussions, drawing from the bibliography below.)

TEXT: Bruce Gronbeck, The Articulate Person

## Purposes of the course

1. To learn to select significant subjects for presentation to our classroom audience.
2. To research, organize, and outline speeches for extemporaneous delivery.
3. To learn to control stage fright (nervousness).
4. To experience the development of important ideas and to be able to deliver them effectively.
5. To improve your listening skills and habits.
6. To engage in the oral critique of your peers.

## Extemporaneous Speaking Defined

Advance preparation for a particular audience situation in which the language is chosen spontaneously at the moment it is spoken. In other words, although the speech is carefully thought out prior to its delivery, it is not memorized word for word. On some occasions brief notes are permitted.

| SPEECHES | READINGS: CHAPTER OR PREVIEW |
|---|---|
| Biographical Speech | 1, 2, 3, 4 |
| Group Discussion Panels<br>(5-7 participants; one class period) | Preview 4, 12 |
| Argumentative Speech | Preview 3, 8, 9, 10 |
| Final Persuasive Speech<br>(to actuate, argue, or stimulate) | 11 |

Grades are based 75% on the speeches given. The remaining 25% comes from the essay mid-term exam (8-1/3%) and the 16-2/3% from the Final exam. Attendance is a crucial factor in the total grade. A separate sheet will be handed out on the grading system.

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SALLY M. GEARHART
Spring, 1982

## SPEECH 746
## SPECIAL PROBLEMS: SEMINAR IN PATRIARCHAL RHETORIC

(Editor's note: This graduate course systematically incorporates a wide range of cross-cultural readings, suggesting crucial connections between gender and race in the analysis of rhetoric.)

### OBJECTIVES

The course design emerges (and emerges and emerges) from the suspicion that traditional (patriarchal) rhetoric (communication) has been severely hampered in both its practice and its theory by its exclusively white, male, European origins and development. The suspicion continues to move toward conviction. Thus, the objectives of the course are:

1. To review, reflect upon, and understand the precepts of the western rhetorical tradition, particularly as those precepts represent a hierarchical, competitive, exclusionary and extremist mindset.
2. To challenge that increasingly inadequate tradition and to study some of the ways in which it has recently been challenging itself internally; to call the tradition to a new accountability, all the while acknowledging some dignity and effectiveness that it has achieved.
3. To claim from that rhetorical tradition those ideas and practices that are meaningful, life-giving, and useful.
4. To explore the possibility and significance of a rhetorical construct that grows out of the epistemology, the ethics, and the politics of feminism.

### READING

This semester there is no official text for the course but students may be asked to pay printing costs for a set of xeroxed articles. The following list of selected books can be embellished by the class with the consent of the instructor. It is from this list that students will choose a book upon which to write a report (Assignment III).

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## WRITTEN, ORAL,AND NONVERBAL RESPONSIBILITIES

Presence in class is very important. More than one absence risks a drop in grade. And your participation in class discussions is vital to the course.

There will be two analytic papers due, one written report, and one oral assignment (for which another written paper may be substituted if there is good reason in consultation with the instructor). These assignments are described below.

I. WRITTEN ASSIGNMENT: ANALYSIS OF VIDEOTAPE, 5-8 pages
We will play in class two portions of a prepared videotape which represents two different approaches to a political difference between two people. You will have a written transcript of the material. Your paper should:

A. Describe in general the similarities and differences between the two approaches. (Observe the nonverbal.)

I. (cont'd)

B. Take a short portion of the transcript and analyse the discourse, i.e.,

1. How does what she's saying relate to what has been conveyed so far?
2. Is what she means different from what she's saying? If so, what is she really saying? Why do you think so?
3. What effect does what she says (means) have on the rest of the discourse?

C. Which of the two discussion do you find more interesting and why? Which more effective and why? More whatever and why?

D. Conclude something.

## II. WRITTEN ASSIGNMENT: IDEOLOGICAL ANALYSIS AND ABSTRACT, 5-8 pages

Every student will write a critical paper and a fifty-word abstract of one of the books listed above; in some cases parts of the book may be concentrated on, or even single articles may be isolated for criticism. Check with the instructor. If the student wants to analyze a book or an article not on the list she can do so with consent of the instructor. Roughly the format:

A. The abstract: Give a summary (50 words) of the material; that's the essence of an abstract. If possible break the material into plausible parts. You may also offer some assessment of the material if you wish. Type the abstract on a ditto master (available from instructor) and hand it in to the instructor for distribution to the class.

B. The paper:

1. Briefly show how the author developed her/his position, her/his line of reasoning; comment if you choose on her/his style of presentation.
2. Carefully formulate and answer a question or develop a thesis about the material. Make it crystal clear. (i.e., show the importance of the book to communication/language or to feminist theory or to both; or challenge the author's position, etc.)

I'll be looking for focus, clarity, interesting development, consistency. Above all, be sure the paper is clear, clear, clear.

## III. ORAL/WRITTEN ASSIGNMENT: LEADING A DISCUSSION (or another paper)

Every enrolled student will, with a partner, lead an hour's class discussion on one or two of the articles assigned in the syllabus. Two weeks before the article is to be discussed, students leading the discussion will formulate questions on the article(s) and distribute them to the entire class so all of us can have some guidance in reading the article and so that there can be some focus for class discussion.

III. (cont'd)

The questions are crucial; they constitute the bulk of your preparation of the discussion. They should stimulate us in several ways: 1) to summarize the article's content, 2) to highlight outstanding ideas or characteristics, 3) to support or challenge the material, 4) to draw connections and/or contrasts between the article and traditional theory/practice.

If opportunities to lead discussion are too limited, then students may write a critical paper (5-8 pages) on an article not on the syllabus and approved by the instructor.

IV. WRITTEN ASSIGNMENT: REPORT ON PERSONAL EXPERIENCE OF DIALOGUE ATTEMPTS

After classroom discussion and participation you'll be asked to choose a situation in your own life where you have a difference of values or attitudes from another person and to attempt some dialogue with that person. This report (you decide the length) should describe and assess that attempt. NOT A GRADED ASSIGNMENT, but must be turned in, i.e., required.

## TENTATIVE SYLLABUS

February 1: Orientation, housekeeping, mechanics of the course
Either: show video and discuss assignment
Or: discuss "feminism" in groups

February 8: Choose discussion-leading times, all class members
Either: show video and discuss assignment
Or: discuss "feminism" in groups

February 15: NO CLASS

February 22: Due: ASSIGNMENT I: ANALYSIS OF VIDEOTAPE
Due: QUESTIONS FOR March 8 DISCUSSION (on Womanization and Conversion-Confrontation)
LECTURE/DISCUSSION: THE PATRIARCHAL TRADITION (I) Concerns and Values

March 1: DUE: Questions for March 15 discussion (on Blauner and Gutierrez/Corona)
LECTURE/DISCUSSION: THE PATRIARCHAL TRADITION (II) Concerns and Values

March 8: Due: QUESTIONS for March 22 Discussion (on Kochman, Kochman, and Black English)
DISCUSSION: THE RESPONSE OF NON-DOMINANT GROUPS
READ: "The Womanization of Rhetoric," by Sally Gearhart (as published in WOMEN'S STUDIES INTERNATIONAL QUARTERLY, 1979, Vol. 2, pp. 195-201)
"Rhetoric as Conversion," "Rhetoric as Confrontation" (from RHETORIC OF WESTERN THOUGHT by Golden, Berquist, Coleman)

March 15:

DUE: QUESTIONS for March 29 Discussion (on Smitherman and Abrahams)
DISCUSSION: THE RESPONSE OF NON-DOMINANT GROUPS
READ: "Colonized and Immigrant Minorities," by Robert Blauner (from RACIAL OPPRESSION IN AMERICA, Harper and Row, 1970).
"Interviews with Jose Angel Gutierrez and Bert Corona" (from WESTERN JOURNAL OF SPEECH COMMUNICATION, Summer, 1980).

March 22:

ALSO DUE: WRITTEN ASSGMT III, if you're doing paper instead of discussion

READ ALSO: "Allow Black English in Schools?" Labov and Pinkney, US NEWS AND WORLD REPORT, 3/31/80.

DUE: QUESTIONS for April 12 Discussion (on Allen and Watanabe)
DISCUSSION: THE RESPONSE OF NON-DOMINANT GROUPS
READ: "Orality and Literacy as Factors of 'Black' and 'White' Communicative Behavior," by Thomas Kochman (in INTERNATIONAL JOURNAL OF THE SOCIOLOGY OF LANGUAGE, Vol. 3, Mouton: The Hague, 1974).
"Classroom Modalities" by Thomas Kochman (from BLACK AND WHITE STYLES IN CONFLICT, University of Chicago Press, 1980).

March 29:

DUE: QUESTIONS for April 19 Discussion (on Singer and Askenasy)
DISCUSSION: THE RESPONSE OF NON-DOMINANT GROUPS
READ: "Toward a Black Rhetoric," by Roger Abrahams (unpublished article from U. of Texas)
"White English in Blackface, or Who Do I Be?" by Geneva Smitherman (from THE STATE OF LANGUAGE, U.C. Press, 1980)

April 12:

DISCUSSION: THE RESPONSE OF NON-DOMINANT GROUPS
READ: "The Sacred Hoop: A Contemporary Indian Perspective on American Indian Literature," by Paula Gunn Allen (as found in LITERATURE OF THE AMERICAN INDIANS, edited by A. Chapman, Meridian Books, 1975).
"Self-Expression and the Asian American Experience" by Colin Watanabe (from CULTURE AND COMMUNICATION).

April 19:

DISCUSSION: THE RESPONSE OF NON-DOMINANT GROUPS
READ: "Are We All Nazis?" by Hans Askenasy
"All Animals are Equal, Or Why Supporters of Liberation for Blacks and Women Should Support Animal Liberation Too," by Peter Singer (from ANIMAL LIBERATION, Avom Books, 1975).

April 26:

LECTURE/DISCUSSION: FEMINIST-DECISION MAKING, CONFLICT-RESOLUTION: Fair-fighting
Criticism/Self-Criticism
READ: "The Gatherstretch," by Sally Gearhart (from The WANDERGROUND: STORIES OF THE HILL WOMEN, Watertown Mass, 02172: Persephone Press, P.O. Box 7222, 1979)
OPTIONAL READING: "And then There Were None" by Eric Frank Russell (from THE SCIENCE-FICTION HALL OF FAME, VOL. TWO, edited by ~~Ben~~ Bova, Doubleday, 1973).
OPTIONAL READING: "The Future - If There Is One -- Is Female," by Sally Gearhart (unpublished).

| | |
|---|---|
| May 3: | LECTURE/DISCUSSION: FEMINIST DECISION-MAKING, CONFLICT-RESOLUTION: Co-Counselling |
| May 10: | DISCUSSION: DIALOGUE, THEORY AND PRACTICE |
| May 17: | DISCUSSION: DIALOGUE, THEORY AND PRACTICE |
| May 24: | DUE: WRITTEN ASSIGNMENT IV: REPORT ON PERSONAL EXPERIENCE OF DIALOGUE ATTEMPTS<br>CLASS DISCUSSION OF PAPERS<br>CLASS EVALUATION |

## ENGLISH 116
## INTERMEDIATE COMPOSITION

Rosemary Patton
Spring, 1982

This is a course designed to introduce inexperienced writers to writing about literature and to develop the critical reading skills of these students. It serves as an elective transition between English 105, a freshman E.O.P. course, or English 114, the regular freshman course, and English 214, sophomore composition.

English 116 classes usually reflect ethnic diversity and so provide a particularly appropriate setting for expanding the cultural perspective. The majority of students come from English 105, recommended by their instructors or their EOP counselors. Others are directed by English 114 instructors if they think a student may encounter difficulty in English 214. A few transfers find their own way.

The emphasis lies on writing at the sentence, paragraph, and essay level. Thus the number of reading selections is carefully limited (usually 5 or 6 stories, a few poems), and the choices are short. But students do practice close, analytical reading and explore some of the basic literary conventions in preparation for writing critical essays. In addition to writing regularly assigned essays, precis, and exercises, most students revise one or more essays during the semester. Each student meets on occasion with the instructor to go over an essay in detail, often in preparation for a revision.

Text - The Short Story: 25 Masterpieces (St. Martin's Press)

| Weekly schedule | | Assignment | |
|---|---|---|---|
| Wk. 1 | Introduction to course | Diagnostic Essay | #1 |
| 2 | Inference exercises<br>Fables - Aesop and Igbo (African)<br>From Sitting Pretty, Al Young<br>Additional exercises<br>Student introductions | Paragraph Assignment<br>Character study | #2 |
| 3 | Paragraph instruction | Peer-editing of paragraphs | |
| 4 | "A Worn Path," Eudora Welty | Precis, freewriting<br>Written & group exercises | |
| 5 | Essay conventions:<br>Using quotations<br>Verb tenses | Essay<br>Peer-editing of essays | #3 |
| 6 | "The Necklace," Guy de Maupassant | Precis, freewriting | |
| 7 | Essay instruction | Written & group exercises<br>Essay | #4 |
| 8 | Sentence Development<br>Subordination and Coordination<br>Free modifiers | | |
| 9 | "Sonny's Blues," James Baldwin | Organized chronology<br>Guided freewriting<br>Interpreting quotations from the story | |
| 10 | "Hills Like White Elephants," Ernest Hemingway<br>Oral reading in class | Essay | #5 |

## ENGLISH 116

| Weekly schedule | | Assignment |
|---|---|---|
| Wk 11 | -- EASTER VACATION -- | |
| 12 | Poetry & Figurative language<br>Some selections from Chinese poetry in translation<br>Expanding vocabulary<br>Parallel structure | Short writing assignment #6 |
| 13<br>14 | Asian-American Stories<br>"And the Soul Shall Dance," Wakako Yamauchi (*Aiiieeeee!*) | 2 freewriting exercises<br>1. before class discussion<br>2. after class discussion |
| | From *Fifth Chinese Daughter*, Jade Snow Wong | Essay #7 |
| | From *The Woman Warrior*, Maxine Hong Kingston | |
| | An introduction to Asian-American literature. Three California women - all second generation Asian-Americans - reflect on their experiences through fiction and autobiography. Exploration of nostalgia for the home country (first generation), adaptations to a new culture, the generation gap, language adjustments, cultural and gender discrimination and stereotyping. | |
| | Appreciation of style and subtly suggestive content. Importance of writers of color in the mainstream of American literature | |
| 15<br>16 | "The Rocking-Horse Winner," D.H. Lawrence | Precis, guided freewriting<br>Essay #8 |
| | Sentence & paragraph focus | |
| 17 | Review<br>Overview<br>Loose Ends<br>Final in-class exercise | All revised essays due |

## ENGLISH 116

A few notes on the Syllabus for English 116

In an effort to keep the class atmosphere alive, the pace varied, I have developed a number of strategies to replace the traditional lecture/discussion format in this introduction to literature class.

1. Freewriting - completely open or guided with pre-selected topics

   Before any class discussion except for a quick rundown on the needed facts for their precis, the students freewrite on the assigned story. This allows for apontaneous responses before I or other students influence individual reactions. This has produced many original, imaginative personal reflections on reading and builds confidence in those students often timid about expressing themselves in class. They have an opportunity to underline sections they like or think important and often read these passages to the class. Sometimes I have them write questions they have about the story before we start discussion, a useful technique for focusing the discussion on their concerns rather than on the more predictable "textbook" topics.

2. Group activities - I use groups of varying sizes often. For example, I will assign a study question or topic to each group. The students prepare a written response at home, share these with their group members in class, and agree on a presentation for the whole class. They will also brainstorm together on essay topics and evaluate each other's thesis ideas.

3. Debates - with the class divided into two teams, I will assign two sides on a moral issue presented in the story being discussed. To avoid personal confrontation, I choose the teams at random and require each to generate support for their argument from evidence in the story. These debates lead to lively, sometimes heated discussion and usually some humor.

4. In stories where dialogue predominates ("Hills Like White Elephants" in this text), we do oral readings, with students rotating the parts. To increase inferential skills, they often read passages twice, practicing inflection of tone and so catching irony often missed by inexperienced readers.

ENGLISH 116
INTERMEDIATE COMPOSITION

Nancy Sours
Spring, 1982

English 116 is a course designed to teach students how to analyze and discuss literary works. Most of these students are enrolled in the class because they feel unprepared for English 214, the required sophomore composition course. Thie semester we read and discussed in detail the following stories:

"A Worn Path" (Eudora Welty)
"The Necklace" (Guy de Maupassant)
* "Everyday Use" (Alice Walker)
"The Rocking-Horse Winner" (D.H. Lawrence)
* "A Song for a Barbarian Reed Pipe" (Maxine Hong Kingston)
"Sonny's Blues" (James Baldwin)

*Stories marked with an asterisk were added this semester. Alice Walker is a Black American writer and Maxine Hong Kingston is a Chinese American writer. Baldwin, of course, is Black, so that half the assigned readings are now by people of color. Study questions and assignments for "Everyday Use" and "A Song for a Barbarian Reed Pipe" are included.

"Everyday Use" by Alice Walker

Discussion days

1 Distribution of the story, which I had duplicated. Students asked to read the story at home.

2 Students do a free writing on the story. They are asked to underline the most important passage from this ten-minute writing and we read these aloud and discuss them. Students share first impressions and their questions. Many of them found the story difficult to follow, so we briefly discuss the plot.

I distribute list of questions for discussion and students break into small groups to discuss them.

3 Students once more break into small groups to finish discussion. Then we tackle the questions as a class.

I distribute essay topics.

4 We finish our class discussion of questions.

We spend some time discussing the possibilities in each of the essay topics. We briefly discuss contemporary Black literature.

I ask them to prepare for a debate on the topic "Who should have the quilts?" I ask them to amass arguments for both sides at home.

5 I arbitrarily divide the class and assign each a position to argue. I give them ten minutes to prepare. We have our debate, which proves quite lively.

6 The class divides into pairs for editing of rough drafts. We finish our discussion of "Everyday Use" by a general discussion of the idea of "heritage." We discuss our personal definitions of the word and our feelings about our different pasts.

I distribute the next short story.

ENGLISH 116

"Everyday Use" - some questions for discussion

1. How does the narrator - the mother - describe herself? How does she describe Maggie?
2. How does Maggie feel about herself? How do we know?
3. What is the point of the anecdote about the TV show?
4. Why is the earlier burning of the family's former house important to the story?
5. Why didn't Dee (Wangero) have any friends?
6. Why did Dee (Wangero) change her attitude when she went away to school in Augusta?
7. What can we infer about Dee (Wangero)'s present world? How is it different from Maggie's and the narrator's? List as many differences as you can.
8. Why does Dee take Polaroid snapshots of the house?
9. Why does Dee say that she changed her name? Do you think there are any other reasons?
10. Why does Dee want to take the churn top? What does she plan to do with it?
11. What can we infer about Hakim-a-barber?
12. How does Dee feel about her family at the time of her arrival? Does her attitude change before she leaves?
13. How does the narrator feel about Dee at the beginning of the story? At the end?
14. Near the end of the story the narrator undergoes what might be called an epiphany - a sudden moment of understanding or realization. Why does it happen? How do you feel as you read it?
15. What is Maggie feeling at the end of the story?
16. Why is the story called "Everyday Use"? Think about each word.
17. Why does the author place "for your grandmama" under the title?
18. Why is the first paragraph of the story important? What inferences can you make from it?
19. Pretend for a moment that you are Dee (Wangero) and that you must defend your position. Think of all the arguments you can on your behalf.
20. The narrator refers to her older daughter by different names at various points in the story. List each of these names ("Dee," "Dee-Wangero," etc.) and see if you can find a pattern that links each of them with a particular mood or attitude created by a particular situation in the story.
21. Who are the winners in this story? Who are the losers? Do the people in each category change in the course of the story?
22. Why are the quilts so important? What kinds of meanings does the author attach to them?
23. How do you think the author feels about each of the main characters?
24. Some readers might say that this story is "about" self-esteem or self-respect? Do you agree?

25. Other readers might conclude that this is a story "about" history - different attitudes toward history. Do you agree?

26. Others might say that it is "about" sibling rivalry? Could you make an argument in favor of this opinion?

27. How does this story make you feel about your heritage? What is a heritage, anyway? What particular objects "embody" your past?

Essay Assignment - "Everyday Use"

Format: Typed, approximately 500 words
Due Date: Friday, March 26 (rough draft = original plus 2 copies for pair editing)
Monday, March 29 (final copy)

Choose ONE of the following topics:

1. Authors usually choose the titles of their works very carefully. Write an essay about the significance of the title in Alice Walker's "Everyday Use."

   Suggested organization:

   a. In your introduction, briefly relate the events of the story. Your THESIS STATEMENT should clearly state what you believe to be the significance of the title.

   b. You body paragraphs should deal with the narrator's and Dee's conceptions of "everyday use." (You might devote one paragraph to each.) For example, you might focus on the "uses" each has for the quilts.

   c. In your conclusion, you might want to state where your sympathies lie and why. Be sure to justify your answer.

2. Pretend for the moment that you are Dee and that you are writing a letter to a friend justifying your position with respect to your mother and sister. Your letter should take the form of an expository essay, but you may use the first person ("I").

   Suggested organization:

   a. Briefly and factually relate what happened to you during your visit home. You will have to infer your mother's and sister's attitudes toward you from their actions and statements. Your THESIS STATEMENT might state why it is morally right for you to have the quilts.

   b. Each body paragraph will deal with one reason that you are more deserving. (You might want to deal with the question of "heritage" - why you feel that the quilts are a part of your heritage and what you will do with them.)

   c. Your conclusion might suggest how an oppressed group might go about preserving their heritage - and how your (Dee-Wangero's) ideas fit into that program.

3. Write an essay to answer the question, "Does the mother's (the narrator's) attitude toward Dee-Wangero change during the course of the story?"

   Suggested organization:

   1. Briefly relate the events of the story. Your THESIS STATEMENT should indicate to your reader whether or not you believe the mother's attitude changed from the beginning to the end of the story.
   2. Your first body paragraph should deal with their relationship at the beginning of the story: How does the narrator feel about her oldest daughter?
   3. Your second body paragraph should deal with their relationship at the end of the story.
   4. In your conclusion, you might want to deal with the moral significance of any change (or lack of change). Has the mother taken a new stand in life?

4. This story presents us with two very different worlds. Dee-Wangero's world and the narrator's differ from one another in many respects - one is urban and the other is rural, etc. Write an essay comparing and contrasting these two worlds.

   Suggested organization:

   1. Briefly relate the events of the story in your introduction. In your THESIS STATEMENT, indicate the main differences you see between the two worlds. You will probably want to use a subordinating conjunction, such as "whereas."
   2. Briefly describe the narrator's world - how she lives, how she feels about herself and those around her, etc.
   3. Briefly describe Dee-Wangero's world.
   4. You might want to decide which of these different worlds is closest to your vision of how we should live.

REMEMBER THERE IS NO SUBSTITUTE FOR LOTS OF DETAIL AND QUOTATIONS FROM THE STORY!!

"A Song for a Barbarian Reed Pipe" by Maxine Hong Kingston

Discussion Days

1 Distribution of the story, which I had duplicated. Students asked to read the story at home.

2 We read aloud the first chapter of The Woman Warrior ("No Name Woman") and selected passages to give the students a sense of the content of the work as a whole. ("A Song for a Barbarian Reed Pipe" is a part - though relatively self-contained - of the longer work.)

I answer general questions raised by the class about this quite difficult selection. I present an overview of the history of the Chinese in America with the students contributing their knowledge from personal experience and from courses they have taken.

Discussion Days - "A Song for a Barbarian Reed Pipe"

3 We complete our discussion of the Chinese in America and I distribute a list of questions for discussion. The students break into small groups for about twenty-five minutes. The class as a whole then begins discussing the questions.

I distribute essay topics.

4 We complete our class discussion and spend some time discussing possible ways to attack the essay topics. I ask the class to do a ten-minute free-writing on what this story is "about."

5 We discuss the free writings and the question of "theme."

We discuss the concepts of "bilingualism" and "biculturalism," with contributions from students who have experienced either and those who have studied a foreign language. We read aloud George Steiner's very positive comments on his own trilingualism from After Babel.

6 The class divides into pairs for editing of rough drafts. We complete our discussion of the story and of the role of language in our lives.

I assign the next short story.

"A Song for a Barbarian Reed Pipe" - some questions for discussion

1. Why does the narrator's mother cut her frenum (the membrane under the tongue)?
2. Hoe does the narrator behave in American school?
3. What does she do to the pictures she draws? Why do you think she does this?
4. Why does the teacher say she leaves the Chinese girls behind when the second-grade class has a play?
5. How is Chinese school different from American school? How does the narrator behave there?
6. How does the mother react when the delivery boy inadvertently brings the bottle of pills to her house? How do the children feel about her actions?
7. Why does the narrator say she must "be cute and small. No one hurts the cute and small"? (p.198)
8. Why does the narrator have such negative feelings about the drugstore?
9. Why does she say "My mouth went permanently crooked with effort"? (p.199)
10. What does the narrator mean when she says "We American-Chinese girls had to whisper to make ourselves American-feminine"?
11. Why does the narrator hate the silent girl? Think about what the narrator says and what she may be feeling .
12. Why does the narrator relate the anecdote about the boy who can't fill out the form because he doesn't know his father's name?
13. Why does the narrator say that the time of her mysterious illness was the best year and a half of her life?

14. Why is the discussion of "eye control" (pp.212-213) important?
15. Why does the author tell us about "Crazy Mary" and the witch-woman?
16. Why is the author "secretly glad" (p.222) that the Communists remain in control of China?
17. Why are the girls referred to as "maggots"? (p.222) Why is a boy considered more desirable?
18. What can you infer about attitudes toward women from the discussion on pages 224-5?
19. How does the narrator behave when the FOB's come to visit? Why?
20. Why is this passage followed by one about the mentally retarded boy?
21. Why is the narrator afraid whe might somehow be connected with the "monster"? Is this a realistic fear?
22. What is the pain in the narrator's throat? What is the significance of her list of transgressions? How does her mother react?
23. What is the significance of the narrator's outburst on pages 234-5?
24. Why does she say, "I had to leave home to see the world logically, logic the new way of seeing"?
25. Why does she tell the story of the robbery at the theatre? The story of Ts'si Yen?
26. What is the meaning of the title, "A Song for a Barbarian Reed Pipe"?
27. Who are the "ghosts"? Why are they called that name?
28. What is the narrator's attitude toward her culture?
29. What is her attitude toward her culture's treatment of women?

Essay Assignment - "A Song for a Barbarian Reed Pipe"

Format: Typed, approximately 500 words
Due Date: Wednesday, April 28 (rough draft = original plus 2 copies for pair editi
Friday, April 30 (final copy)

Choose ONE of the following topics:

1. Some readers believe that this is a story "about" a young woman's attempt to deal with a new culture. Do you agree? Defend your position in an essay. Your THESIS STATEMENT should state clearly why you agree or disagree.
2. Other readers might state that this story argues for the right of women to speak out and assume their rightful role in the world. Do you agree? Write an essay defending your position.
3. Some readers might see this story as an account of a young woman's conflict with her parents. Do you agree? Write an essay defending your opinion.

In any of these topics you should feel free to bring your own experience to bear upon the material in the story.

WOMEN STUDIES 214
SOPHOMORE COMPOSITION

Nora Bacon
Spring, 1982

Women Studies 214 is a sophomore composition course in which students read materials by and about women and then practice their skills of analysis and exposition by writing essays about the materials. It is one of a number of 214 courses (including English 214) which fulfill the writing requirement at this level. I assign mostly short stories because they are convenient - they're short but still complex and rich enough to require analysis and encourage original, creative thinking. The students also write one essay about a children's book and one about a popular women's magazine.

This semester, my class spent just over two weeks on Alice Walker's "Everyday Use" and Toni Cade Bambara's "My Man Bovanne." First, the students read the stories and turned in "discussion questions" focusing on those aspects of the stories that most intrigued or puzzled them. Then, we spent one class period on personal reactions, the students first writing about how the mother-daughter relationships in the stories compared to their relationships with their own mothers or mother-figures, the class as a group then sharing their insights. During the next two class meetings, we talked about the stories themselves in some detail, organizing the discussion around the students' questions. Finally, I suggested five essay topics (see below), and the students took a week to write their papers. We spent one more class period on a "group editing" session during which students showed their work to one another and offered suggestions for revision.

The Walker and Bambara stories seem to have been the most successful choices this semester. The students liked and cared about the stories, and they generated lively discussions and thoughtful essays.

| Class Work | | Writing Assignments |
|---|---|---|
| 1/29 | Introduction | |
| 2/1 | Student introductions | |
| 3 | Student introductions | writing sample due |
| 5 | The paragraph - narrative & expository | assign paragraph |
| 8 | Evaluate student paragraphs | paragraph due |
| 10 | Evaluate student paragraphs | |
| 12 | Prewriting exercise: Little Red Riding Hood | |
| 15 | -- no class -- | |
| 17 | Essay organization | assign essay #1 on fairy tale |
| 19 | Thesis statements | |
| 22 | Introductory paragraphs | |
| 24 | Evaluate students' introductory paragraphs | |
| 26 | -- conferences -- | essay #1 due |
| 3/1 | Beverly Cleary, Fifteen - personal reactions | assign essay #2 |
| 3 | Fifteen - group work | |
| 5 | Fifteen - group reports | |
| 8 | Transitions | |
| 10 | -- conferences -- | essay #2 due |
| 12 | Sixth week evaluation | |
| 15 | Rosellen Brown, "What Does the Falcon Owe?" personal reactions | |

## WOMEN STUDIES 214

| | | |
|---|---|---|
| 3/17 | Falcon - group work | assign essay #3 |
| 19 | Falcon - group reports | |
| 22 | Review of essay organizations & conclusions | |
| 24 | Sentence work: choosing subjects | |
| 26 | -- conferences -- | essay #3 due |
| 29 | The writing process | discussion questions due |
| 31 | Discuss Alice Walker, "Everyday Use" | assign essay #4 |
| 4/2 | Discuss Toni Cade Bambara, "My Man Bovanne" | |
| | SPRING BREAK | |
| 4/12 | Editing practice: sample student essay | |
| 14 | Group editing | essay #4 due |
| 16 | Sentence work | |
| 19 | Discuss Grace Paley, "An Interest in Life" | discussion questions due |
| 21 | Discuss Doris Lessing, "To Room Nineteen" | assign essay #5 |
| 23 | Discuss "To Room Nineteen" | |
| 26 | Sentence work | |
| 28 | Sentence work | |
| 30 | Group editing | essay #5 due |
| 5/3 | Sentence work | distribute magazines |
| 5 | Magazines - group work | assign essay #6 |
| 7 | Sentence work | |
| 10 | Class evaluation & short group meetings | |
| 12 | Group reports | |
| 14 | Group reports | |
| 17 | Lecture: sexism in language | essay #6 due |
| 19 | Discussion: in-class writing | |
| 21 | Mock Jepet | |

Finals week: conferences

Essay Assignment #4 (Length: 2-3 pages)

Respond to one of the following questions about "Everyday Use" or "My Man Bovanne."

1. Write a character study of one of the major characters - Dee, her mother, or Hazel.
2. Try to define Dee's attitude toward her mother, Maggie, and their way of life.
3. Why does the mother give the quilts to Maggie rather than to Dee?
4. Consider the values of the major characters in "My Man Bovanne," the standards by which they judge their own behavior and others'. How are Hazel's standards different from those of her children?
5. In both stories, the author shows children who have been exposed to the concept of Black Pride behaving insensitively toward their mothers. To what extent do the authors seem to hold the political movement responsible for the insensitivity?
(Please remember that your job is to analyze these stories, to explain the views of Walker and Bambara, not to expound on your own political views.

ENGLISH 310
ENGLISH AS A FOREIGN/SECOND LANGUAGE: LEVEL III

Sandra McKay
Spring, 1982

(Editor's Note: Dr. McKay has compiled her own handbook of readings for EFL/FSL classes, Americans: Selected Readings. Each reading is preceded by study questions for writing assignments. The following list is her current table of contents.)

Passage from West Side Story
by Laurents, Bernstein and Sondheim

Passage from Barrio Boy
by Ernesto Galarza

"The Filipino and the Drunkard"
by William Saroyan

Passage from Small Hands, Big Hands
by Sandra Weiner

Passage from Fifth Chinese Daughter
by Jade Snow Wong

Passage from Chinamen
by Maxine Hong Kingston

Passage from Sweet Promised Land
by Robert Laxalt

Passage from The Woman Warrior
by Maxine Hong Kingston

Passage from Farewell to Manzanar
by Jeanne Wakatsuki Houston and James Houston

Passage from I Know Why the Caged Bird Sings
by Maya Angelou

Passage from Medicine Man's Daughter
by Ann Nolan Clark

"indian school" "in the white mans town"
by Norman Russell

"The Shimerdas"
by Willa Cather

Passage from Child of the Owl
by Laurence Yep

"Out of Order"
by William Saroyan

"Prospective Immigrants Please Note"
by Adrienne Rich

Passage from Call It Sleep
by Henry Roth

"A Soil With Rain and Sunshine"
by Ling Chung

"And The Soul Shall Dance"
by Wakako Yamauchi

ENGLISH 420
INTRODUCTION TO THE STUDY OF LANGUAGE

Neil Snortum
Summer, 1982

Principal text: John Lyons, Language and Linguistics
Supplemental readings to be selected (asterisks indicate addition or expansion of cross-cultural materials and perspectives)**

| Session | | Assignment |
|---|---|---|
| * 1 | Introduction; definition of language, nonverbal communication (men and women, black and white, etc.) | Lyons, 1 (Scan 2) |
| 2 | Articulated sounds: Acoustics, articulatory phonetics | Lyons, 3 |
| 3 | Phonemics/phonology | Lyons, 3(cont'd) |
| 4-6 | System: Grammar, morphology, syntax | Lyons, 4 and 7 |
| 7 | Descriptive linguistics | Lyons, 5 |
| * 8 | Semantics: Experience;sign/symbol; denote, connote; cultural relativism: universe of language and of experience | Lyons, 8 |
| * 9 | Culture and change: Pidgeon and Creole: cross-cultural contact and language change | Lyons, 6 |
| *10 | Historical and comparative linguistics: Language variation (age, sex, caste, class) | |
| *11 | "Standard language" and linguistic minorities | |
| 12 | Language meaning and change | Lyons, 9 |
| *13 | Language, culture and society: Language acquisition, "deprivation;" laterality | Lyons 10 |
| *14 | Language and family (e.g. pronouns of address), law, and religion (Who is man? What is woman?) | |
| *15 | Language and developing nations; social dialects | |
| 16 | Writing systems; literacy and orality | |
| 17 | Information theory: probability, entropy | |

** At this time I am tentatively planning to use the following supplemental materials:

Chan, Marjorie K.M. and Douglas W. Lee. (1981). "Chinatown Chinese: A Linguistic and Historical Re-evaluation." Amerasia Journal. 8:1, pp. 111-13

Folb, Edith A. Runnin' Down Some Lines: The Language and Culture of Black Teenagers. Cambridge: Harvard University Press, 1980.

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Gumperz, John J. "Cross-Talk." Videotape and pamphlet on cross-cultural communications.

Kochman, Thomas, ed. Rappin'and Stylin' Out: Communication in Black America. Urbana: University of Illinois Press, 1972. Especially Kochman, "Toward an Ethnology of Black American Speech Behavior"; Benjamin G. Cooke, "Nonverbal Communication among Afro-Americans"; Grace Sims Holt, "Stylin' Out in the Black Pulpit"; and John Hurton, "Time and Cool People."

Miller, Casey and Kate Smith. Words and Women. New York: Doubleday, 1977.

Trudgill, Peter. Sociolinguistics. Penguin, 1975. Chs. 3 and 7.

ENGLISH 603
LITERATURE AND THE HISTORY OF IDEAS

JUDITH BREEN
Spring, 1982

The revision here consists of dropping novels by Flaubert and Conrad and travelling further into the 20th century to connect Alice Walker and Toni Morrison to the ideas about good and evil, nature and society, women and men, reason and imagination we have been discussing. The class is delighted with the prospect of including black women's fiction, and so am I.

Text through March: Norton Anthology of English Literature, Vol. I. (fourth edition)

| | |
|---|---|
| Feb. 1 | Introduction: Renaissance and Neo-classical literature |
| Feb. 8 | Spenser: Mutabilitie Cantos - Norton, pp 683-709 (Book VII, Faerie Queene)<br>Sidney: Apology for Poetry - Norton, pp 492-497<br>Selected Elizabethan lyrics - Norton, pp 971-1; 990-993<br>Marlowe: Hero and Leander - Norton, p 725 |
| Feb. 22 | Shakespeare: King Lear |
| Mar. 1 | Dryden: Absalom and Achitophel - Norton<br>Pope: Essay on Man - Norton |
| Mar. 8 | Jane Austen: Emma |
| Mar. 15 | (test) |
| Mar. 22 | Romantic and Victorian Literature<br>Wordsworth: Preface to Lyrical Ballads - Norton, Vol II<br>Selected Romantic lyrics (to be distributed) |
| Mar. 29 | Whitman: Out of the Cradle Endlessly Rocking<br>Browning: Childe Rolands to the Dark Tower Came |
| Apr. 12 | George Eliot: Silas Marner |
| Apr. 19 | (test) |
| Apr. 26 | World War I: Feminism and Modernism<br>D.H. Lawrence short stories: Tickets, Please & Blindman<br>Virginia Woolf: A Room of One's Own |
| May 3 | Hemingway: Sun Also Rises<br>T.S. Eliot: Love Song of J. Alfred Prufrock |
| May 10 | Term paper due, 7-10 pages on one of the readings for the course<br>World War II: Contemporary Black Women's Fiction<br>Alice Walker: Short stories from In Love and Trouble |
| May 17 | Toni Morrison: Sula |

Your grade for the term will be based on the three assigned pieces of written work, but need not be an exact average of grades received. Work at end of term will be weighed more heavily than earlier work; out-ot-class work balanced against rigors of in-class essays; promptness with assignments, possible rewrites, special in-class contributions will all be considered.

## ENGLISH 614
## CONTEMPORARY WOMEN'S NOVEL

JANE GURKO
Spring, 1982

I was most forcibly confronted with the issue of racism in my own teaching - and in this course in particular - in 1978, when a colleague of color challenged my choice of texts and my definition of "novel" and of "genre" in general. In the syllabus I was preparing then, I had already included Sula and Meridian, both by black authors, but was reluctant to include The Woman Warrior by Maxine Hong Kingston on the grounds that it was an "autobiography" rather than a "novel," a distinction I rather rigidly defended at the time.

My colleague accused me of thereby perpetuating racism in the literary canon, since many non-white cultures do not produce literature which falls into the neat generic categories of the Anglo tradition. Native Americans, for instance, write mostly what can only be called "celebration," she said: it isn't fiction, poetry, autobiography, or drama - but a blending of all these. My only accommodation to her argument was to have her speak to my class during one of the opening hours on this very subject, and to pass out a bibliography of third world women writers supplied by her.

Since then I have read, thought, argued, defended - and listened - more and was convinced even before the workshops for this grant that I needed to reshape my attitudes and my courses. What the workshop provided was an important boost in the right direction. The articles and presentations were an excellent continuation of my education on the form and substance of eurocentric bias in academia; the bibliographies I mined immediately for texts to be included on my "Recommended Book List;" and the contact with experts I used to locate an appropriate new required text. The consequence for "Contemporary Women's Novel" is that this semester I added both The Woman Warrior and Leslie Silko's Ceremony (Native American) to the required reading list. I find myself reading considerable outside material to aid me in teaching these truly new preparations. I have revised my definition of "novel" to include Kingston's form of fantasy-cum-memoir. And I have accepted the fact that, unlike the other texts, Silko's novel has a male protagonist.

I have also asked outside speakers to speak in class on Toni Morrison, Leslie Silko, and Alice Walker. And I look forward to a very new experience in teaching such a multi-cultural, more complexly feminist, set of novels.

| | |
|---|---|
| Feb. 2 | Introduction |
| Feb. 9 | The Summer Before the Dark (Lessing) |
| Feb. 16 | The Woman Warrior (Kingston) |
| Feb. 23 | " " " |
| Mar. 2 | Surfacing (Atwood) |
| Mar. 9 | " |
| Mar. 16 | Sula (Morrison) |
| Mar. 23 | " |
| Mar. 30 | Sister Gin (Arnold) |
| Apr. 13 | Ceremony (Silko) |
| Apr. 20 | " |
| Apr. 27 | Meridian (Walker) |
| May 4 | " |
| May 11 | Les Guerilleres (Wittig) |
| May 18 | Wrap-up |

## ENGLISH 614

### Recommended Book List

### Non-Fiction

Barbara Christian, Black Women Novelists: The Development of a Tradition
Phyllis Chesler, Women and Madness
Josephine Donovan, ed., Feminist Literary Criticism
Dexter Fisher, ed., The Third Woman (anthology of writings by third world women)
S. Gilbert and S. Gubar, The Madwoman in the Attic: The Woman Writer and Nineteenth-Century Litarary Imagination
Bell Hooks, Ain't I a Woman? Black Women and Feminism
Ellen Moers, Literary Women (Literary criticism of great women writers, mostly white)
C. Moraga and G. Anzaldua, This Bridge Called My Back: Writings by Radical Women of Color
C. Pearson and K. Pope, The Female Hero in American and British Literature
Annis Pratt, Archetypal Petterns in Women's Fiction
Virginia Woolf, A Room of One's Own

Fiction (possible texts for papers. Key to initials in parentheses: B=Black, L=Lesbian, S=Science Fiction)

June Arnold, The Cook and the Carpenter(L)
Margaret Atwood, The Edible Woman
______________, Lady Oracle
Marion Zimmer Bradley, The Ruins of Isis(S)
____________________, The Shattered Chain(S)
Maureen Brady, Give Me Your Good Ear(L)
Rita Mae Brown, Rubyfruit Jungle(L)
______________, Six of One(L)
Dorothy Bryant, Miss Giardino
Suzy McKee Charnas, Walk to the End of the World(S)
__________________, Motherlines(L,S)
Joan Didion, Play It As It Lays
Margaret Drabble, The Needle's Eye
________________, The Ice Age
________________, The Realms of Gold
Marilyn French, The Women's Room
Sally Gearhart, The Wanderground (S,L)
Mary Gordon, Final Payments
Lois Gould, A Sea Change
Rosa Guy, Ruby (B)
Bertha Harris, Confessions of Cherubino(L)
______________, Lover(L)
Ursula Leguin, The Left Hand of Darkness(S)
Doris Lessing, The Four-Gated City
______________, Shikasta(S)
Elizabeth Lynn, Watch Tower )
______________, The Dancers of Arun ) The Chronicles of Tornor(S,L)
______________, The Northern Girl )
Louise Meriwhether, Daddy Was a Number Runner(B)

Fiction (cont'd)

Toni Morrison, The Bluest Eye(B)
____________, Song of Solomon(B)
Marge Piercy, Woman on the Edge of Time
Sharon Riis, The True Story of Ida Johnson(L)
Jane Rule, Against the Season(L)
________, The Young in One Another's Arms(L)
Joanna Russ, The Female Man(L,S)
May Sarton, Mrs. Stevens Hears the Mermaids Singing(L)
Ann Schockley, Loving Her(B,L)
Sarah Wright, This Child's Gonna Live(B)

## ENGLISH 677
## THE AMERICAN 1960's:
## SOCIAL CONTEXTS AND LITERATURE

Jonathan Middlebrook
Fall, 1982

This is a fourteen-week course, two of whose four-class segments will be as follows:

I. Name-changing and the assertion of Blackness

Class One
1. The American tradition of pseudonym - Clemens as Twain as Huck; "Call me Ishmael" (whoever I may be); the outsider as crucial and innocent observer and critic
2. The humble black variant: Nigger Jim and Booker T. Washington; Ellison's invisibility as culmination of a traditional, often liberating imagination

Class Two
1. Stokely Carmichael, the NAACP, Martin Luther King, Jr. - who marches, and how old is the Movement?
2. Cassius Clay to Muhammud Ali - slave names and invisibility
3. LeRoi Jones - early poetry and the theme of observer and critic; representative biography

Class Three
1. Imamu Baraka - representative divorce; *Dutchman* and essays

Class Four
1. Movie (or possibly class readings) of *Dutchman*

II. Women - in from the margins?

Class One
1. Betty Friedan (selections) - the lag between literature and social criticism; reception of *The Feminine Mystique*

Class Two
1. Popular Music (Jim Morrison, Rolling Stones, Beatles)
2. Plath - her poetry and its reception: the protege of Lowell, the necessity of suicide
3. Other voices - Levertov and Rich

Class Three
1. Revisings: the view from the 70s and later; Plath as cult(ure) hero. Is suicide necessary?

Class Four
1. Didion & the innocent hard-boiled style; the "novel" within *Slouching toward Bethlehem*; subtext: similarity to Mailer's imagination

## HUMANITIES 130
## MAJOR WORKS IN THE HUMANITIES

Sandra Luft
Spring, 1982

This semester, for the first time, I am using a non-western work, Shunryu Suzuki, Zen Mind, Beginners Mind. Three weeks are set aside for the reading and discussion of the work. I have made an additional assignment which does not appear on the reading sehcdule but was discussed orally. I have asked the students to attend one instructional session at the Zen Center, either at its San Francisco building or at its farm, Green Gulch, in Marin County. These sessions include zazen instruction and a period of sitting, an hour lecture, and an hour question and answer period. This assignment will provide students with the actual experience of Zen discipline. For many it will be the first experience of a religious practice outside their own background, and/or the first exposure to a non-western ceremony. Of equal importance, the exercise introduces students to a rich community within their own city and accessible to them - which is actively living the historical process of integrating diverse cultural values and experiences.

This portion of the course is not separate from, but rather an integral part of the course as a whole. The specified readings all introduce the student to fundamentally different world views, involving different assumptions about the nature of being, of human nature, of knowledge, and of values. All are concerned with the introspective process, with the role of love, involvement, or existential commitment in human life, but in ways which suggest for the student the richness of the varied forms assumed by human self-expression.

I have deliberately left the last three-five seeks of the semester unplanned so that students may choose one or two additional works (or art or literature) to pursue some of the themes raised in the earlier readings. I assume such works will be drawn from different cultures, allowing students to pursue comparative studies.

| | | |
|---|---|---|
| TEXTS: | Plato | Phaedrus (LLA) |
| | St. Augustine | The Confessions (Mentor) |
| | Shunryu Suzuki | Zen Mind, Beginner's Mind |
| | Aldous Huxley | Doors of Perception |

1. Introduction
2. Plato, Phaedrus
3. Continued discussion of Phaedrus
4. Continued discussion of Phaedrus
   Read St. Augustine, The Confessions, Books I-IV, pp. 17-90.
5. Discussion, St. Augustine. Read Books V-VII, pp. 90-160.
6. Read Books VIII-IX, pp. 160-210.
7. Read Books X-XI, pp. 210-285.
8. Read Books IXX-IXXX, pp. 285-350.
9. Suzuki, Zen Mind, Beginners Mind, Part I, pp. 9-48.
10. Suzuki, Part II, pp. 49-94.
11. Suzuki, Part III, pp. 95-129.
12. Meeting at Zen Center for Zazen, dinner, and discussion with Zen Priest

13-16 Discussion of Huxley, Doors of Perception, and discussion based on slide presentation of works of art discussed by Huxley

## CENTER FOR HUMANISTIC STUDIES 225
## VALUES IN AMERICAN LIFE

Stan Anderson
Rodger Birt
Herbert Kauffman

(Editor's Note: This course is part of a new general education two-course sequence in the humanities called "Values and Culture." It was developed independently of this project, but by faculty from the Humanities Department who participated in the project and share its aims. Rodger Birt, who facilitated one of the spring workshops on Teaching Strategies for the Cross-Cultural Classroom, used a slightly different version of this syllabus to demonstrate the process of thoroughly integrating cross-cultural materials throughout a given course.)

CHS 225 aims to give students a manifold understanding of the surrounding ethnically pluralistic American society in terms of its expressive forms. We recognize that the implications of ethnic pluralism for both teacher and student are of the deepest sort. Our student body is blessedly ethnically pluralistic, more so than most of our departmental faculties. No faculty on the campus entirely reflects the ethnic diversity of our students. Only recently can the University be said to have endeavored to make itself a model of the diversity it encompasses. The American Ethnic Heritage requirement, following upon establishment of the School of Ethnic Studies, represents a strong move toward strengthening the University's capacity to serve both its student and faculty members.

This is to say our course means to affect its faculty as well as its students and genuinely involves the values of the University within the context of the Bay Area and larger American environment. We mean to bring classes together to consider well their shared and differentiating American values. The masterworks to be studies in "Values in American Life" do not take neutral stances on questions of values; quite the contrary. They will constitute a modeling influence on all who experience them - that is our trust.

The basic method of the course is this: The instructor will present five or more contrasting pairs of works which carry each their compelling authority. They will be tied to basic issues of American life (and, of course, the human condition). In the opening phase of the teaching of the course, we are committed to selection of issues and contrasting expressive formulations from the following:

I. Our relation to the earth in the contrasting visions of a native American thinker and an Anglo-American pragmatist.

   A. The remembering of a home in nature by the Oglala Sioux healer, Black Elk, as recorded in Black Elk Speaks, with John G. Neihardt (1931).

   B. Thomas Jefferson's descriptions and dreams of a national society securely planted within the land, as recorded in various writings and in Jefferson's designs including the realized University of Virginia (the nation's first state university).

II. The nature of ethical conduct in American society, seen in the life actions and writings of two ethical seekers in differing social/ethnic circumstances.

  A. Henry David Thoreau's search for spiritual and ethical freedom along with the basis of reality, studied in selections from Walden.

  B. Frederick Douglass's pursuit of freedom from slavery and the grounds of right conduct, told in his Autobiography.

III. The grounds for coming together: a poet and a singer.

  A. Walt Whitman's Leaves of Grass.

  B. Bessie Smith's Any Woman's Blues and other songs.

IV. Art as a political force: two photographers.

  A. James Van Der Zee, photographer of Harlem (1920's).

  B. Dorthea Lange, photographer of Texas and California (1930's).

V. Defining primary existence: a painter and a potter.

  A. The desert painting of Georgia O'Keeffe (1887- ).

  B. The San Ildefonso Pueblo pottery of Maria Martinez (c. 1881-1981).

VI. The appropriate American building style in nature and the city.

  A. Frank Lloyd Wright's romantic architecture (including his Marin County Civic Center).

  B. I.M. Pei's experiential architecture (including his projected San Francisco Ferry Building reconstruction).

Alternative pairing

  A. The La Raza mural painters of San Francisco.

  B. The fountains of San Francisco and other Western cities.

VII. Understanding experience through the discovery of ethnic and cultural membership.

  A. Ralph Ellison's novel of urban multi-cultural experience, Invisible Man (1952).

  B. Maxine Hong Kingston's novel of multi-cultural identity seeking through memory, The Woman Warrior (1976).

  C. A third expressive work on this issue may be introduced.

Probably no more than five of these intensive value-contrast studies can be carried out in a semester. This would mean up to three weeks given to each "unit" of the course. The masterworks would be well characterized and studied. Thorough discussion of them and of the issues they pose would take place. Each student would be called upon to formulate a value expression of his/her own in response to the issue and mode or modes of expression studies in that unit of the course. These writings or other student projects (possibly photographic, for instance, in the case of Unit IV), would be the primary basis of evaluating student accomplishment in the course. A final exam will assure understanding of the value problems and aesthetic modes encountered in the course.

# HUMANITIES 310
# STYLES OF CULTURAL EXPRESSION

Tim Drescher
Fall, 1982

This course examines examples of cultural expression and then moves from them to the world of values and to the institutions out of which they emerge, trying to show the students how to find relationships between style and characteristics and human social experience, both contemporary and historical.

The calendar, by weeks:

| | |
|---|---|
| 1 | *Ways of Seeing*, John Berger (book and films) |
| 1½ | *The Waste Land*, T.S. Eliot |
| 1½ | Murals of the Tres Grandes |
| 1½ | Harlem Renaissance (poetry, music, art - emphasis depends on the students) |
| 1 | Comparative medicine and childbirth practices throughout the world, now and historically |
| 1½ | 18th C. England, Pope and Hogarth (perhaps music, too) |
| 1 | Romanticism and the Industrial Revolution (painters, poets) |
| 2 | William Blake, visual and verbal: *The Marriage of Heaven and Hell* |
| 1 | The Public Environment: New Towns in France, architecture and urban design |
| 2 | Contemporary Murals in the U.S. and elsewhere |
| 14 weeks | |

Revision from previous offering of the course is inclusion of the Tres Grandes, expansion of the discussion of comparative medicine and childbirth (cultural expression is not just art), and expansion of the Public Environment section to other countries.

The goal is not merely to learn facts about other cultures, but to study both familiar and unfamiliar cultural expressions in such a way that each illuminates the other and the process of comparison shows the student how to analyze cultural expressions wherever and whenever they are encountered.

This syllabus examines several styles of expression, from different approaches: 1) different styles from a single culture (Eliot and the Harlem Renaissance); 2) the change in styles in 18th-Augustan to 19th-Romantic/Industrial expression); 3) a single medium in different times and places (murals; sonnets could be used too); 4) "styles" of "non-aesthetic" expression (the practice of medicine, childbirth, mountaineering, etc.); 5) different expression from the same times but different locations (other than U.S. and Europe), a comparison of Tres Grandes murals in 1920's.

Berger's work is used at the outset because it is good to begin the course by questioning cultural expression from perspectives which are new to the students - non typical, formalist, elite. It is not necessary to show all four films in the Ways of Seeing series, but one or two are very useful, and one can then discuss the difference the medium makes - written or filmed. The multi-sided approach of Berger then becomes an ongoing point of reference throughout the rest of the course.

The twentieth century has produced the most varied styles of cultural expression, and it is necessary to limit consideration severely in a single semester's course. The period in Europe and the United States between the two world wars offers a reasonably clear starting point and a number of significant forms of expression, e.g., Surrealism, Expressionism (Weimar), Bauhaus, Harlem Renaissance, The Waste Land as "the outstanding expression of modern life" by showing that Eliot in fact speaks for only a small, select group in Anglo-European society. Other groups were expressing much different views of the world at the same time, e.g., the Harlem Renaissance writers and, in another country, muralists such as Rivera, Orozco, and Siqueiros. Looking at Harlem and Mexico shows working class and third world students that they, too, have a cultural tradition worthy of consideration and respect. Poetry, painting, music, architecture are all here, together proving that a complex modern culture produces several styles of expression simultaneously, and that to understand their origins and significance we must look both backward in cultural history and to other factors operating at the time of their creation such as the spirit of black people manifested in the poetry of the Harlem Renaissance, or the then recent dream work of Freud so important to Surrealism, and the looming (if indirect) presence of the Russian Revolution.

The shift in poetic and graphic/painting styles in England from c. 1750 to c. 1830 exemplifies both relationships between styles of expression and their social origins, and the difficulty of making reliable observations about those relationships. The continuing debate regarding the true nature of Romanticism indicates how difficult such explanatory tasks become, and recognition of that difficulty becomes a valuable lesson in itself. It is useful for a student to read both Pope and Keats, to see Hogarth, Constable, Turner and Blake, and to think while doing so about the kind of society which produced such different styles. Blake's works are useful in themselves for a number of reasons. One is that his poetry is oriented toward the working class, a fact that appeals to many of our students, who often feel intimidated by constant exposure only to elite expressions. Blake's works are now available in excellent and inexpensive full-color editions.

The course includes examples of a single medium from different historical periods so that one can examine how the same medium of expression has been used to express different cultures. Taking murals as an example, connections can be made, generally speaking, about the nature of the particular cultures and the styles of murals they have produced from the upper Paleolithic to the present day. Differences stem not only from content concerns, but also from technological possibilities, changes in architecture, shifting real estate values, etc. To understand how murals express cultures, which styles and why, one must look carefully at the societies which surround them, and at the specific historical mural tradition which informs them. In this way previous cultural expressions become part of the study of contemporary experience.

Naturally, much of the work of the Harlem Renaissance, the Tres Grandes, and contemporary Urban Design issues hinges on understanding class as a major determinant of style - it is not only a matter of race, nation or aesthetic choice. Berger is particularly useful here because one has to face the fact that cultural analysis is extremely complex, and while simplifying to an appropriate level for beginning students, one must still communicate the complexity, the simultaneous multifaceted nature of culture which gives it so much of its force. Cultural expression is not limited to styles of art. Cultures express themselves in every aspect of their existence, whether oil painting or music, architectural or juridical edifices, approaches to mountaineering, ecology, or the practice of medicine. Such topics can be as illuminating as the study of fine arts for students, and in many cases our students today at S.F. State feel more at home with expressions of working class culture than with examples of "high culture." Examining styles of cultural expression which are not primarily aesthetic can provide an effective bridge for our students between more fundamental aspects of culture and fine aesthetic expressions. Modern U.S. culture, for instance, is expressed in the style of medicine it practices. This can be illuminated and illuminating when compared to Chinese practices.

Other possibilities I have considered for this course include a more thorough study of Latin American literature and art and a comparison with Chicano/Latino art in the United States. By fall of 1982 it should be possible to utilize the Chicano Art History and Appreciation Curriculum Packet being prepared at the University of Texas at San Antonio's Research Center for the Arts. Shifra Goldman's Contemporary Mexican Painting in a Time of Change, and Jean Franco's The Modern Culture of Latin America are basic, though perhaps less for assignments then for background reading.

Another area worth pursuing would be the relationships between Kongo art in Africa and its (modified) expression in the United States, since a third of the black population of the U.S. originated in the Kongo region.

## HUMANITIES 510
## COMPARATIVE FORM AND CULTURE

Herb Kauffman
Spring, 1982

This comparative study of cultures and forms will concentrate on West African and Afro-American materials.

### Texts

Jorge Amada, Tieta, Avon Books, 1980.
Abraham Chapman, Black Voices: An Anthology of Afro-American Literature, New American Library, 1972.
Amamu Amiri Baraka (LeRoi Jones), Black Music, Apollo paperback, 1968.
Camara Laye, The African Child, published in 1953. In some editions, The Dark Child.
W.E.B. DuBois, Autobiography, International Publishing Co., 1968.
Frank Willet, African Art, Praeger, 1971.
Ishmael Reed and Al Young, editors, Yardbird Lives, Grove Press, 1978 (Recommended)

### Schedule of Topics and Assignments:

Feb 2 The subject matter and approach of the course
Student initiatives. Grades.
Backgrounds: historical, demographic and humanistic

Feb 9 Topic: Kinds and levels of experience in relation to kinds of learning and to the usefulness of knowledge. City experience as compared to rural experience, etc.
Reading assignments: (Reading assignments are to be completed by the date listed. If you wish to get ahead in reading assignments, see schedule which follows.)

Fiction: Chesnutt through Hughes, pp. 50-118
Autobiography: Douglass through Wright, pp. 231-299
Poetry: Dunbar through McKay, pp. 354-375

Feb 16 Topic: The relation of the Humanities and the Social Sciences in African and African-American Studies. Academic disciplines in relation to personal experience and social background.
Reading assignments: DuBois, Autobiography pp. 1-100
Laye, The African Child, pp. 1-50

Feb 23 Topic: The forms and functions of African sculptures and masks
Reading Assignment: Willet's African Art. Read selectively through the whole book. Select two or three individual works to concentrate upon. Write three or four pages of personal comments on these works. Leave your notes with me at the end of class.

Mar 2 Topic: The forms and functions of music and dance
Reading Assignment: Read Baraka's Black Music selectively all the way through. Write three or four pages of personal comments on form and function in music and dance. Turn in your notes.

Mar 9 Topic: Afro-American backgrounds in other parts of the Americas: The Carribean, Central and South America
Reading Assignment: Amada's Tieta, pp. 1-100
Recapitulation and questions: Prepare three to five pages in which you characterize your interests and your questions thus far in the course. You will be asked to read from your statement in class.

Mar 16 In-class mid-term examination, covering readings and discussions to date.

Submit a proposal for your personally-designed program for concentrating in-depty on certain subject areas and issues. Your proposal should call for further study in some of the texts assigned for the course. You should be as specific as possible in providing information about the kinds of research and field work you wish to do.

Mar 23 Topic: Cultural differences and similarities in the novels of Laye, Amada, and the short fiction to be found in Black Voices and Yardbird Lives.
Reading Assignment: Complete The African Child
Amada's Tieta, pp. 100-200
New Black Voices, pp. 57-132

Mar 30 Topic: Story telling as an ageless vehicle of human consciousness
Reading Assignment: Complete Amada's Tieta and DuBois' Autobiography

You will be given a short quiz on these two works

Apr 6 Spring Recess - April 5-9

Apr 13 Topic: Cultural traditions, personal identity, and practicing the arts of living. Paths to follow to come to terms with your cultural consciousness. Be prepared to present your personal views on these topics and to discuss sources of support for your views.

Apr 20 Topics: Refinements in approaches to the non-verbal arts: music, dance, sculpture, living and play spaces, etc.
Be prepared to introduce to the members of the class your term-project or report. A presentation lasting 5-10 minutes will be appropriate.

Class meetings from April 27-May 17 will be devoted to hearing or witnessing term projects.

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The following is an assignment for a seventy-minute midterm essay:

Please select one of the questions below upon which to write your essay. Try to make specific references to illustrate and support your observations and interpretations.

I. Let us suppose that at one time or another each of us has urgently desired to know the strengths and weaknesses of our own sensibility, our mind, and our will. From what you have learned about Black Africa, on the one hand, and Black America, on the other, what are the sources of such knowledge in one case as compared with the other? For example, for DuBois as compared with Laye? Etc.

II. How do Black Africans perceive the operations and significance of certain traditions? In what ways do these traditions manifest themselves? What have you learned from Black American writings and music about the operations and manifestations of certain traditions?

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III. What are some of the relationships which might well evolve between Black Africa and the United States? Do you hear or see certain persons reflecting a change in attitudes, interests, and values in the United States? Where do certain Black Americans see themselves and "their people" in relation to the possibilities of evolving relationships with West Africa. What are some of the channels and upon what vehicles could such evolution move?

MUSIC 505
MUSIC OF THE WORLD'S PEOPLES

Sharon Girard
Spring, 1982

(Editor's Note: This instructor, based in the Music Department, participated in the Humanities Department workshop. Her syllabus is included because it contains rich suggestions for cross-cultural studies in music, some appropriate to interdisciplinary Humanities classes.)

This class is only a survey of the musical wealth available in our world. The emphasis of the course will be on music *qua* music as seen within the socio/cultural context. Organology, methodology, musical influences, counter influences, musical change, experience and analysis of the music itself, notation, live performance and the opportunity to learn a non-western instrument (this latter through Extension) all form integral parts of this course. Attached is a reserve book list. Please see me early in the course for direction and guided study. The class will be enhanced by field trips, colloquia and non-western music sessions.

## Guest Lectures (incorporated for this project)

For the in-class lectures described below, I invited insiders of a specific music culture to present students with the emic view of the culture and thus move student thinking away from western mind-sets. I also plan to do a special segment on women's music in Ghana as well as in Venezuela.

| | |
|---|---|
| Week V | Lecture-Demonstration of Arabic percussion as viewed within the Arab culture by an expert in this field. |
| " VI | Lecture-Demonstration of Iranian sehtar, zarb, and violin ornamentation as viewed from within the Iranian culture, presented by Iranian musicians. |
| " XII | Lecture by Omar Clay, instructor in Ethnic Studies, on the emic view: Roots of Reggae and Rhumba - Neo-Africanisms in the Circum-Caribbean. |
| " XIII | Lecture by Javier Pacheco, instructor in Ethnic Studies, on the emic view of La Raza Music - especially west coast Salsa. |
| " XIV | Lecture by Kwaku Dadey from Ghana on the emic view of West African music, especially Lucumi and Bata drums. |

## Outline

| | |
|---|---|
| Week I | Introduction, musical areas, chart of instruments from Turkey to Korea |
| " II | Indo/European Musical Systems, Indo/Iranian Musical Systems, performance by non-western teachers |
| III | Turkey and the Shatterbelt overview: makams, instruments, Islamic and Arabic influences, taksim, posrev, saz semai from Greece to Finland, Indo/European synthesis |
| IV | Preview of Arab and Persian worlds, Zoroastrianism, the Bedouins, performance practices |
| V | The Arab world - maquams, taksim, vocal and instrumental styles, the influence of Persia on the sinad |

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| | | |
|---|---|---|
| Week | VI | Persia (modern Iran) the radif, dastgah, gusheh, tuning, instruments, Sassanian and pest-Sassanian period. Influence of the Arab world, Influence upon South East Asia, importance to India and Afghanistan |
| " | VII | India: the diffusion of instruments e.g. vina, sarod, rebab, tambur, bazouki; Vedic chant, dervishes, Hindustani and Karnatic music, vocal and graces, tuinin; systhesis of Indo/Iranian musical systems |
| " | VIII | Indonesia and Oceana: Balinese and Javanese sonorities and musical forms, overview of Australia, Melanesia, Polynesia, Micronesia; influences and counter influnces, socio/religious context |
| " | IX | Overview of South East Asia: notation, musics of Thailand, Viet Nam, Laos, Cambodia, instructor's field experience and field recordings |
| " | X | China, Japan and Korea: notation, musics, forms, instruments, comparisons and contrasts, instructor's field experience and recordings |
| " | XI | Native American Indian musics: e.g. Eskimo dance, Seminole corn dance; Anglo/American folk music: ballads, shape notes, bluegrass, country western, Nashville ensemble |
| " | XII | Afro/American folk music: field hollers, prison work songs, rural blues, classic blues, gospel, modern urban blues |
| " | XIII | Latin American music: instructor's fieldwork and recordings of autochthonous, folk and colonial musics |
| " | XIV | African music: Moslem Africa, Ethiopia, West Africa, Nomadic music, High Life music, ritual music. |
| " | XV | South Africa and East Africa: European influence, future of research systhesis and review. |
| " | XVI | Class presentations |

*Selected Bibliography* (Books on Reserve)

Bebey, Francis. *African Music: People's Art*. New York: Laurence Hill, 1975.

Behague, Gerard. *Music in Latin America*. Englewood Cliffs (NJ): Prentice-Hall, 1979.

Curtis, Natalie. *The Indians' Book*. New York: Dover Press, 1968.

Hood, Mantle. *The Ethnomusicologist*. San Francisco: McGraw-Hill, 1971.

Malm, William. *Music Cultures of the Pacific, The Near East and Asia*. Englewood Cliffs (NJ): Prentice-Hall, 1977.

May, Elizabeth. *Musics of Many Cultures*. Berkeley: Univ. of California Press, 1980.

Merriam, Alan. *The Anthropology of Music.* Chicago: Northwestern Univ. Press, 1964.

Nettl, Bruno. *Eight Urban Cultures*. Urbana: Univ. of Illinois Press, 1979.

__________. *Ethnomusicology*. London: Glencoe Press, 1964.

__________. *Folk and Traditional Music of the Western Continents*. 2nd ed. Englewood Cliffs(NJ): Prentice-Hall, 1976.

Nketia, J.H. Kwabena. *The Music of Africa*. New York: W.W. Norton, 1974.

Reck, David. *Music of the Whole Earth*. New York: Scribner's, 1977.

Roberts, John Storm. *Black Music of Two Worlds*. New York: Morrow, 1974.

Roberts, John Storm. The Latin Tinge. New York: Oxford Univ. Press, 1979.

Wade, Bonnie. The Music of India: The Classical Tradition. Englewood Cliffs: Prentice-Hall, 1979.

__________. Tegotomono. Westport(CT): Greenwood Press, 1976.

Books on methodology include The Ethnomusicologist, the introduction to Musics of Many Cultures, The Anthropology of Music and Ethnomusicology. Music of the Whole Earth is useful for maps, pictures of musicians and dancers from around the world, and a general juxtaposition of various cultures. The new (6th) edition of Groves Dictionary also has some useful date on various countries.

## EXERCISES FOR PSYCHOLOGY CLASSES

John L. Schummers

(Editor's Note: This instructor used the exercises he describes below in two classes - Psychology 101: Psychology of Personal Development and Psychology 305: Self Awareness. The exercise on "stereotypes" was introduced for the first time in Spring, 1982. He recommends scattering these exercises throughout the course rather than doing them sequentially as a unit.)

1. Stereotypes: 2 days. Students were requested to write some stereotypes, either personal or second-hand, that involve race, ethnic and cultural, or religious feelings and opinions. These were done anonymously. Students were informed of the process and purpose of the exercise; i.e., the suggestions would be collected, collated, and returned to them for discussion during the next class meeting. Actual wording of the students was retained as much as possible, although many of the stereotypes were submitted in questions rather than statement form. The discussion that followed seemed to me to be rather superficial, perhaps due to the large size of the class - approximately 50 students. Students seemed genuinely amazed at many of the stereotypes, also shocked. The discussion involved mainly Asian and Jewish stereotypes, with the Asian and Jewish students offering most of the contribution. (The class is comprised of several races and probably several religious groups.) My expectation in presenting this exercise was that the students would address themselves to the issues more seriously and that more students would participate. Breaking the class into smaller groups might well have encouraged more participation. We summarized by pointing out that those people who identify with the various groups listed in the stereotypes could expect that some people will view them from the perspective of some of these stereotypes.

2. Ethnic food sharing: 1 day. Students were requested to bring to class some food that is traditional in their family or culture, enough to share with several others. This is a voluntary activity which some students are not able to participate in because of their living situation; e.g., living in the dorms. Nevertheless, all students are able to participate in the eating and story-telling. Students who contribute food, and even some who do not, are encouraged to share with the class the meaning or specialness of the food. The stories often involve culture-based food, and they often involve favorite foods from childhood or for special occasions.

3. Roles: 1 or 2 days. Students indicate some of the various roles which they play; e.g., student, daughter, son, friend, employee, worker. In small groups of about eight students they share some of the expectations which the role seems to carry for them, in terms of their own perceptions and those of others. Particular emphasis is placed on the expectations that they resent and feel are unreasonable or uncomfortable. Sex-differentiated roles and cultural roles tend to emerge from these discussions. Discussion then shifts to what can be done about changing some of the expectations, and about which ones seem to be unchangeable. Considerable cross-fertilization stems from such discussions - people who have been able to effect changes in expectations tell others how they have done this. The usual result of this exercise is an enhanced awareness of possible changes, and also an appreciation that many students share similar plights.

4. Opposite sex: 1 day. Students are divided into two groups: male and female. Each group discusses what they like and what they dislike about the opposite sex. This is a brain-storming session and all contributions are accepted - the group does not have to agree. About 25 minutes is spent on this part of the exercise. The last half of the class is devoted to sharing what has been discussed. Students generally learn that each sex is very similar in their likes and neither sex seems to like the extreme sex-typed individual - androgynous qualities seem to emerge as being liked, with a few exceptions.

5. Bem Androgyny Scale: 1 day. This scale is administered, scored and interpreted in one class session. "Undifferentiated" scores are interpreted according to Spence. These scores can by compared with the Fe scale from the California Psychological Inventory, which has been administered and interpreted previously.

6. Secrets: at least 1 day; several days if the class is large. Students are asked to write a secret (anonymously) that they would not like the class to know they are associated with, but one that they would like to hear the class' reaction to. The idea here is that the student has an opportunity to hear the reaction to his/her secret without revealing whom the secret belongs to. Secrets are mixed up in a bag and students withdraw a secret to read aloud and react to. Then other students are encouraged to react to the secret. One is not allowed to read his/her own secret. This exercise generates considerable class discussion, gut-level reactions, and some advice when appropriate. Secrets frequently involve sexual subjects, and sometimes involve ethnic and religious feelings and opinions.

7. Different roles: ½ class period. This is a guided fantasy exercise. With their eyes closed and after having attained some state of relaxation, students are guided to imagine themselves as the opposite sex, another race, and forty-years older. During each of these fantasies the students are guided to imagine how their lives would be in terms of language, career choice, expectations from family and friends, opportunities, relations with the opposite sex, leisure time activities, self-esteem, etc. This activity and the following discussion usually generate an enhanced appreciation for the situation of others and the realization that we live much of our lives based on the expectations of others.

8. Subpersonalities: a major paper, usually worth 25% of the grade in my classes. Students write a five-page, typed paper concerning three subpersonalities of their own. These are behaviors, or roles, which occur occasionally but are "uncharacteristic" and usually are considered as negative. There are countless possibilities: some typical ones are hag, mystic, materialist, idealist, claw, pillar of strength, sneak, religious fanatic, sensitive listener, crusader, doubter, grabbie, frightened child, poisoner, struggler, tester, shining light, bitch goddess, and dummy. Students are to indicate the setting in which the behavior tends to occur, describe the behavior, indicate advantages and disadvantages of the behavior, and suggest some ways the behavior might be integrated into and harmonized with their daily lives. The idea here is to help students appreciate that behavior which they might ordinarily disparage can also be perceived as sometimes beneficial and positive in appropriate situations.

PSYCHOLOGY 531
PSYCHOLINGUISTICS

Dorothy Piontkowski
Spring, 1982

The sections on language and thought and on bilingualism were expanded to include more cross-cultural materials.

The relation between language and thought

Carroll, J.B. (Ed.) *Language, thought and reality: Selected writings of Benjamin Lee Whorf*. Cambridge, MA: The M.I.T. Press, 1956.

In-class discussion of the Whorfian Hypothesis in both the stronger and weaker sense -- Does language determine or influence thought? Especially Whorf's work on aspects of verbs in Hopi.

Contrasts between a Vygotskian and Piagetian approach to language acquisition

Piaget, J. *The language and thought of the child*. NY: World Publishing, 1955.

Vygotsky, L.S. *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press, 1978.

Selected research on basic color terms and kinship terms

Berlin, B., and Kay, P. *Basic color terms: Their universality and evolution*. Berkeley and Los Angeles: Univ. of California Press, 1978.

Kay, P. "Synchronic variability and diachronic changes in basic color terms." *Language in Society*, 1975, 4, 257-270.

Heider, E.R. "Focal color areas and the development of color names." *Developmental Psychology*, 1971, 4, 447-455.

Burling, R. *Man's many voices: Language in its cultural context*. NY: Holt, Rinehart and Winston, 1970.

Miller, C., & Swift, K. *Words and Woman: New language in new times*. NY: Doubleday, 1976.

Bilingualism - coordinate or compound systems, cognitive correlates

Heider, E.R., and Olivier, D. "The structure of the color space in naming and memory for two languages." *Cognitive Psychology,* 1972, 3, 337-354.

Kintsch, W. *The representation of meaning in memory*. Hillsdale, NJ: Lawrence Erlbaum Associates, 1974.

Kolers, P.A. "Reading and talking bilingually." *American Journal of Psychology*, 1966, 79, 357-376.

Lambert, W.E. "The effects of bilingualism on the individual: Cognitive and sociocultural consequences." In P. Hornby (Ed.), *Bilingualism: Psychological social and educational implications*. NY: Academic Press, 1977.

McCormack, P.D. "Bilingual linguistic memory: The independence-interdependence issue revisited." In P. Hornby (Ed.), *Bilingualism: Psychological, social and educational implications*. NY: Academic Press, 1977.

Preston, M.S., and Lambert, W.E. "Interlingual interference in a bilingual version of the Stroop color-word task." *Journal of Verbal Learning and Verbal Behavior*, 1969, 2, 295-301.

Saegert, J., and Young, R.K. "Translation errors for abstract and concrete responses in a bilingual paired-associate task." Bulletin of the Psychonomic Society, 1975, 6, 419 (abstract).

Taylor, I. "How are words from two languages organized in bilinguals' memory?" Canadian Journal of Psychology, 1971, 25, 228-240.

PSYCHOLOGY 505A
CROSS-CULTURAL PSYCHOLOGY
(Antioch University)

Noele Krenkel
Spring, 1982

(Editor's Note: This course was taught at Antioch University by an instructor who also teaches part-time at San Francisco State University and who participated in the CCPC project.)

The major goals are to provide an overview of current perspectives on psychology being developed by Hispanic, Black, and Asian-American psychologists; to examine the counseling aspects for the Gay, Aged and Female; to examine issues in relation to cross-cultural communications; to encourage the respect and understanding of diverse cultural experiences including consideration of socio-economic status and gender differences within cultural groups.

Course contains terminology; unlearning racism; issues and concepts in cross-cultural psychology; cultural and historical perspectives in counseling Hispanics/Latinos, Blacks, Asians, gays and lesbians, aged, and females. (Hopefully some content on Native Americans and newly arrived immigrants and disabled will be included.)

Learning activities will include:

A. Lecture-discussion meetings. Emphasis on assigned readings from text and distributed articles

B. Outside presenters; films

C. Product paper (written at analysis, synthesis, evaluative level)

Required Text: Wing, Sue D. Counseling the Culturally Different: Theory and Practice. New York: Wiley, 1981.

Sessions

1 Introduction, purposes, goals
2 Unlearning Racism with Jane Deer
3 American Pictures (5-hr slide show). This film is about American racism seen through the eyes of a Dane who spent five years hitchhiking across 48 states. He was taken into 381 American homes ranging from impoverished sharecroppers down South to the nation's ruling families.
4 Counseling the Hispanic/Latino with Maria Vargas. Also the film, Eduardo the Healer.
5 Counseling the Black Client with Dr. Julius Johnson. Also the film, My Childhood, Part 2: James Baldwin's Harlem.
6 Counseling the Asian Client with "to be announced." Also the film, Inside Chinatown.
7 Counseling the Gay & Lesbian Client with Richard Sevilla and Pat Norman.
8 Counseling the Aged with Margaret Milton.
9 Counseling the Female Client with Molly Stullman. Also the Film, Kypseli which depicts how the peasants of Kypseli, a small Greek village in the Cyclades, divide space, time and activities according to an underlying pattern based on the separation of sexes, and how this division, in turn, determines the village social structure. Derived from the same cultural heritage shared by all European peoples, and therefore of relevance to American social patterns and sex roles.
10 Either Counseling the Native American or the Disabled. To be announced.

## SOCIOLOGY 340
## SOCIAL PSYCHOLOGY

Elizabeth Rooney
Fall, 1982

On the outline below, asterisks indicate the addition of cross-cultural materials.

1. What is Social Psychology?
    - The Symbolic interactionist perspective
    - Other perspectives: comparisons and contrasts
        - Behaviorism
        - Exchange theory
        - Psychoanalytic theory
        - Phenomenology and ethnomethodology
    - The value of Social Psychology

2. The Consequences of a Symbolic Environment
    - Levels of response to the environment
    - Biology and culture
        - Communication among the Great Apes
        - People without symbols
        - A critique of Sociobiology
    - The symbolic nature of human behavior
        - Objects and meanings: the power of names and labels
            - * Racial and ethnic stereotypes and myths
    - Language and culture
        - Vocabulary and grammar as reflection of cultural and social structure
            - * Racial and ethnic styles of communication

3. The Basic Concepts of Symbolic Interactionism
    - The creation of social objects and acts
    - The definition of the situation
    - Roles and role-taking and making
    - The self: self-concept; self-image and self-esteem; identity
    - Impression management
    - Socialization
    - Reference groups
    - Culture and social structure

4. Socialization as a Life Process
    - The transition from childhood to adulthood
        - Transformation of self and identity
            - A critique of the developmental approach
        - Agents of socialization: parents, peers and schools
        - The generation gap: myth or reality
        - * The formation of ethnic and racial identites: race, ethnicity, class and self-esteem
    - The transition to parenthood
        - How infants change parents
        - * Racial and ethnic variations in parental roles
    - Occupations and careers in the corporate world
        - Roles, self-concepts and identities within the corporate world
        - Power and opportunity structures
        - * Tokens and minorities

5. Motives and Motivation

    The self and motivation
        Self-esteem
    Vocabularies of motive

6. Social Interaction and the Formation of Conduct

    Routine and problematic situations
    Typification: Role-taking and role-making
    Impression Management
    Alter-casting
    Role embracement and distance
    Conventional and interpersonal roles
    * Cross-cultural interaction

7. Society, Social Problems and Collective Behavior

    The structure of society
    The construction of social order and conflict
    Collective definitions of social problems
        * Race and ethnic relations: An interactionist perspective
        * The stratification system and racial prejudice and discrimination
            Isolation, powerlessness and violence

8. Social Deviance

    Definitions of Deviance
    The interactionist perspective on deviance
    Reactions to deviance
    Mental illness: An illustration
    Deviant careers and worlds

9. Review: The Value of Social Psychology

    Some examples of application
        Family
        Teaching and counseling
        Organizations
        * Race and ethnic relations

## REFERENCES

The main text for the course is John P. Hewitt's Self and Society. A compilation of additional reading materials will be used as a supplemental text.

The following list of references served as resource material for the revised outline.

Blauner, Robert, Racial Oppresion in America (1972)
Bromley, David G. and C.F. Longino, Jr., White Racism and Black Americans (1972)
Cockerham, William C., "Interactional Considerations in Studying American Indians: The Case of Adolescent Self-Esteem," Symbolic Interaction 2 (Spring 1979)

Hewitt, J.P., *Self and Society: A Symbolic Interactionist Social Psychology* (1979)
Holt, Grace Sims, "Inversion in Black Communication," in Kochman (ed.), *Rappin' and Stylin' Out* (1972)
Kanter, Rosabeth Moss, *Men and Women of the Corporation* (1975)
Katz, Phyllis A. (ed.), *Toward the Elimination of Racism* (1976)
Kochman, Thomas (ed.), "Toward an Ethnography of Black American Speech Behavior," in *Rappin' and Stylin' Out* (1972)
Kitano, Harry H.L.,"Asian Americans: A Success Story? " *Journal of Social Issues*, 29 (1973)
LaRossa & LaRossa, *Transition to Parenthood* (1981)
Law, Timothy T., "Differential Childrearing Attitudes and Practices of Chinese American Mothers," U.C. Asian Library (1973)
Lee, Raymond L.M., Ethnic Relations in Interactionist Perspective," *Symbolic Interaction*, 3 (Spring 1980)
Mindel, Charles H. and Robert W. Haverstein (eds.), *Ethnic Families in America: Patterns and Variations* (1976)
Rose, Peter I. (ed.), *Socialization and the Life Cycle* (1979)
Rosenberg, Morris, *Concerning the Self* (1979)
Staples, Robert (ed.), *The Black Family* (1978)
Suzuki, Bob H., "Education and the Socialization of Asian Americans: A revisionist Analysis of the 'model minority'," *Amerasia Journal*, 4 (1977)
Wellman, David, *Portraits of White Racism* (1977)
Wilkinson, Doris and Ronald L. Taylor (eds.), *The Black Male in America: Perspectives on His Status in Contemporary Society* (1977)

## SOCIOLOGY 464
## SOCIOLOGY OF THE FAMILY

Darlaine Gardetto

Required Text: Arlene Skolnick and Jerome Skolnick, Family in Transition (1980)

I. What is the family?
READ: Skolnick, Introduction (FIT)
- ** Mirande and Enriquez, "The Woman in the Family" from La Chicana
- Gough (FIT #1)
- ** Liu, "The Myths of the Nuclear Family and Fertility in Central Philippines"
- ** Yamane, "The Nuclear Family Within the Three Generational Household in Modern Japan"

II. The Making of the modern family: Historical overview
READ: McNamara and Wemple, "The Power of Women ..."
- Goode (FIT #2)
- Cowan, "A Cast Study of Technological and Social Change"
- * Gutman, "Persistent Myths About the Afro-American Family"
- * Davis, "Black Woman's Role in the Community of Slaves"
- Morgan, "The Puritans and Sex"
- Easton, "Femininity ..."

III. Family, Race and Ethnicity
READ: ** Staples, "Towards a Sociology of the Black Family"
- * Martin and Martin (FIT #32)
- * Mirande (FIT #33)
- * Gambina (FIT #34)

IV. Family and Class
READ: Hollingshead, "Class Differences and Family Solidarity"
- Scott, "Sororities and the Husband Game"
- Currie, Dunn and Fogarty, "The New Immiseration"

V. Sex, Gender and Sexuality
READ: David and Brannon (FIT #11)
- Komorovsky (FIT #13)
- Hacker, "Women as a Minority Group"
- ** Black Scholar, "Black Male/Female Relationships"
- Chodorow, "Being and Doing"
- Lehman, "What it Means to Love Another Woman"
- Shulman, "Organs and Orgasms"
- Litewka, "The Socialized Penis"

VI. Coupling, Uncoupling and Recoupling
READ: Macklin, (FIT #19)
- Ramey, "Alternative Lifestyles"
- * Higginbotham, "Is Marriage a Priority?"
- Bernard, "The Paradox of the Happy Marriage"
- Weitzman, (FIT #24)
- Cherlin, (FIT #25)

** Cross-cultural material added after the workshop
* Cross-cultural material included before the workshop

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VII. Parents, Children and Aging
READ: Ehrensaft, "When Men and Women Mother"
Weiss, "Diary of a Mad Househusband"
Rossi, (FIT #26)
Kagen,(FIT #29)
Kenniston, (FIT #31)
Bart, "The Loneliness of the Long-distance Mother"
Deutscher, "Socialization for Postparental Life"

VIII. Family Crisis? Or the remaking of the modern family?
READ: Stein, (FIT #37)
Lasch, (FIT #5)
Bane, (FIT #6)
Laslett, (FIT #7)
** Anderson and Mealy, "Who Originated the Crises?"
Giele (FIT #17)

## SOCIOLOGY 484
## POPULATION

Ted Jitodai

This is a four-unit course dealing with the subject matter of population as a variable in the analysis of social life. The study of population is very broad, crossing many disciplines, so in one sociology course we will only deal with a limited part of the field.

From the sociological perspective, we will study population dynamics in terms of its social determinants and consequences. For example, we will continually be asking the question of what sociological variables affect certain population trends, e.g., what social factors affect the birth rates or outmigration. Also, we will deal with the converse issue - what happens to social life as a consequence of the high birth rates.

The student is encouraged to read widely in the field. Additional readings can be suggested by the instructor.

### Course Objectives

Two broad objectives are sought in this course. The first is a familiarity with some basic demographic and sociological information related to population dynamics. Upon completing the course, the student should have familiarized himself or herself with a body of information and methods of analysis which are the necessary tools for any intelligent discussion of the field. Some of the information is quite elementary, while some of it becomes more complicated and technical. For example, the student should know what we mean by "high" birth rates and which types of societies have high levels of fertility or mortality or migration. He/she should be familiar with the relationship of social and economic factors and fertility and how the death rate is related to sex. A substantial part of the course is devoted to the presentation of such information.

A second objective of the course is the development of an appreciation for the importance of population variables in social life. It is not enough that we know certain facts; we need to develop a perspective which will focus on the importance of population variables in social life. Facts and figures take on importance when we include them in our sociological analysis. Population factors may not be significant in understanding certain social phenomena, but they are highly significant in others. In any case, population is so intricately related to social life that it cannot be ignored. It is a variable which has its own dynamics and can be influential in determining certain social events. Therefore, a student should appreciate the importance of population dynamics to crime, political processes or problems of education. To illustrate the importance of this perspective in the field of race and ethnic relations, Topic XI has been added as a separate topic area of study.

### Textbooks

John R. Weeks, Population: An Introduction to Concepts and Issues. Belmont: Wadsworth Publishing Company, 1978.

Kenneth C. Kammeyer, Population Studies: Selected Essays and Research, 2nd edition. Chicago: Rand McNally College Publishing Co.,1975.

## SOCIOLOGY 484

### TOPICS AND READINGS

I. Introduction: The Sociological Perspective

G. Lenski, *Human Societies* (3rd edition), Ch. 1-2
P. Mott, *Organization of Society,* Ch. 3
Kammeyer, Section I: Introduction, readings 1-7

Topics: Demography vs population studies
Society, culture, population, environment: the ecological complex
Determinants and consequences of population dynamics

II. Population Measures and Sources of Data

Weeks, Ch. 1
Kammeyer, Section II: Introduction, readings 9-10

Topics: Crude rates, rates of natural increase, population pyramids
Population censuses, vital registration

III. World Population Trends

Weeks, Ch.2

Topics: Prehistoric and pre-modern population trends
Demographic transition
Contemporary trends in industrial and non-industrial societies
Population and economic development: an overview

IV. Theories of Population

Weeks, Ch. 2
Kammeyer, Section IIB: Introduction, readings 11, 13

Topics: Malthus and the Neo-Malthusians
Marx and the Marxists
socio-cultural theories
economic theories

V. Mortality

Weeks, Ch. 6 and Appendix on Life Table
Kammeyer, Section IV complete

Topics: Social significance of mortality
Mortality trends and differentials
Measures of mortality

VI. Fertility

Weeks, Ch.5
Kammeyer, Section V complete

Topics: The importance of fertility trends in population growth
Fertility measures
Fecundity vs. fertility
Fertility trends and differentials
Fertility control - socio-economic factors

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VII. Migration

Weeks, Ch. 7
Kammeyer, Section III: Introduction, readings 14-16
Suzuki and Jitodai, "Migration and Prefectural Identification in Four Japanese Prefectures"

Topics: The importance of migration in contemporary life
Past migrations and its significance
Who are the migrants
Migration and overpopulation

VIII. Population Composition

Weeks, Ch. 8-9
Kammeyer, Section IB: Readings 4,7

Topics: Population pyramids and its social consequences
Impac of vital trends on social structure
Occupational composition

IX. Urbanization

Weeks, Ch. 12

Topics: Trends in urbanization and its social consequences
The modern urban community

X. Population and resources

Weeks, Ch. 11

NOTE: There is a vast amount of literature in this area. A separate reading list of issues and topics will be presented and suggested.

XI. Demography of Race and Ethnicity - a new topic area

Significance of Race & Ethnicity
Weeks, Ch. 9
Peterson, Population (3rd edition), pp. 97-138

American Racial and Ethnic Structure
Nam and Gustavus, Population: The Dynamics of Demographic Change, pp. 201-209.

Vital trends among selected racial groups
Blacks: U.S. Census, "The Social & Economic Status of the Black Population of the U.S.: An Historical Review: 1790-1978," Current Population Reports Series P-23, no. 80

Hispanic-Americans: Jaffe, Cullen & Boswell, The Changing Demography of Spanish-Americans, especially Ch. 1-3

Native-Americans: Hill, C. and Spector, M., "Natility and Mortality of American Indians Compared With U.S. Whites and Nonwhites," Public Health Reports, Vol.86 (March 1971), 229-246.

Asian-Americans: Lee, R.H. The Chinese in The United States of America, 1960, Ch. 3, pp. 20-51.
Hosokawa, B., Nisei: The Quiet Americans, Ch. 4-7, pp. 31-98.

Population dynamics and the politics of race
Nam & Gustavus, Ch. 8
Kammeyer, Section VIC: read all of the section on Birth Control and Black Americans.

## XII. Population Policies

Weeks, Ch. 14
Kammeyer, Section VIA & B: Introduction, readings 28-30.

Topics: What is a population policy
Pronatalist policies
Genocide
Population for the U.S.

# FILMOGRAPHY

For a comprehensive bibliography of ethnic films, consult the following source:

Wynar, Lubomyr R. and Lois Buttlar, comps. Ethnic Film and Filmstrip Guide for Libraries and Media Centers. Littleton, CO: Libraries Unlimited, 1980.

This is a comprehensive reference compendium to audiovisual ethnic sources. Consists of 45 chapters, representing 46 ethnic groups and listing nearly 1400 titles. Blacks, Indians, Jews, Asians, and Mexicans are the groups with the greater number of references. Information on how to secure films for classroom use, including rental or purchase price, is provided.

The films cited below are available in the film collection at San Francisco State University.

Annie Mae

This film explores the life -- and death -- of Anna Mae Aquash, the young Indian woman who fought for the rights of her people. The film-maker uses interviews, still photos, film footage to form this portrait of Annie Mae.

Blood of the Condor

This is a film dramatization, based on true data concerning the U.S.-sponsored population control program in Bolivia. It explores this enforced sterilization program perpetrated on Quechua Indian women, without their knowledge. It is a chronicle of the events surrounding this program and the violence that ensued in its wake.

Broken Treaty at Battle Mountain

Filmed during a six-month stay with the Western Shoshone Indians of Battle Mountain, Nevada. The film depicts a culture dedicated to the continuation of its tribal ways in the culture's struggle with the bureau of Land Management and Fish and Game Officials.

End of the Trail, American Plains Indian - Reel I and II

Film history of the American Indian in the Post-Civil War era, and the Westward Movement's tragic and shameful effect on the American Indian. The film uses the still-in-motion camera technique, and relies exclusively on what has been called "the world's finest collection of photographs."

## Eye of the Storm

In a small all-white Midwestern farm community, a third grade teacher imposes racial prejudice on her class She announces that blue-eyed children are superior to brown-eyed children. Film records frustration, animosity and fear that soon pervade the class.

## Nisei: The Pride and the Shame

Documentary about the treatment of the Japanese-American during World War II. The concentration camps and the fighting role of the Nisei are portrayed side-by-side. Film also addresses the role of the Supreme Court in upholding the military's right to imprison civilians arbitrarily.

## I am Joaquin

The heritage and present-day reality of the Mexican American/Chicano is portrayed. The portrayal is based on a poem "Yo Soy Joaquin" written by Rudolfo "Corky" Gonzales. The voice of Joaquin is that of Luis Valdez of the Teatro Campesino.

## Salt of the Earth

This 1954 feature film documents the struggles of a Mexican American mining community in New Mexico for decent working and living conditions and the struggles of a Mexican American woman within her community for dignity and equality as a female human being. This is one of the few films to confront the related issues of class, race, and sex. See also the reprint of the screenplay with commentary by Deborah Silverton Rosenfelt, Old Westbury, NY: The Feminist Press, 1978.

# APPENDIX

## Readings for Departmental Workshops*

### English

Allen, Paula Gunn (1975), "The Sacred Hoop: A Contemporary Indian Perspective on American Indian Literature," in Chapman (below).

Chapman, Abraham, ed. (1975), Literature of the American Indians: Views and Interpretations. pp. 1-23.

Christian, Barbara (1980), Black Women Novelists: The Development of a Tradition, 1892-1976. pp. 3-34, 239, 252.

Fisher, Dexter and Robert B. Stepto, eds. (1979), "Teaching Afro-American Literature: Survey of Tradition."

Lauter, Paul. "Race and Gender in the Shaping of the American Literary Canon: A Case Study from the Twenties." (unpublished paper)

McKay, Sandra. "Teaching Composition to non-native speakers: Using Cross-Cultural Literature in the Classroom." (unpublished paper)

"Non-Traditional Student Characteristics," Student Affirmative Action Program, SFSU, 1981 (included in all packets).

Sedano, Michael Victor (1980), "Chicanismo: A Rhetorical Analysis of Themes and Images of Selected Poetry from the Chicano Movement."

Sommers, Joseph (1979), "Critical Approaches to Chicano Literature."

### Speech

A. Black

Abrahams, Roger (1974), "Towards a Black Rhetoric: Being a Survey of Afro-American Communication Styles and Role-relationships."

Baldwin, Joseph A. (1980), "The Psychology of Oppression."

Blauner, Robert (1970), "Colonialized and Immigrant Minorities." **

Cooke, Benjamin (1972), "Nonverbal Communication among Afro-Americans: An Initial Classification."

Daniel, Jack (1974), Introduction.

Daniel, et al. (1974), "Teaching Afro-American Communication."

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* Complete citations for most of these references appear in the relevant bibliographies. In sections where that is not the case, full citations are included here.

** See Sociology, below, for full citation.

Hawthorne, Lucia (1974), "The Public Address of Black America."

Holt, Grace Sims (1972), "Stylin' Outta the Black Pulpit."

Johnson, Kenneth (1982), "Black Kinesics: Some Non-Verbal Communication Patterns in the Black Culture."

Joiner Decision (1979).

Kochman, Thomas (1981), "Classroom Modalities."

Kochman, Thomas (1974), "Orality and Literacy as Factors of'Black' and 'White' Communicative Behavior."

Labov/Pinkney interview (1980).

Lewis, Diane (1973), "Anthropology and Colonialism." *

Marable, Manning (1981), "Beyond the Race-Class Dilemma." *

Pennington, Dorothy (1980), "Guilt-Provocation: A Strategy in Black Rhetoric."

Smitherman, Geneva (1980), "White English in Blackface, or Who Do I Be?"

Smitherman, Geneva (1977), excerpts from Talkin and Testifyin: The Language of Black America. (Chapters 1 and 2)

Williams, Annette (1972), "Dynamics of a Black Audience."

Williams, Ronald (1974). "Black Communication Research: The Struggle to Know, The Struggle to Survive."

### B. American Indian

Allen, Paula Gunn (1975), "The Sacred Hoop: A Contemporary Perspective on American Indian Literature."

Basso, K.H. (1970), "'To Give Up on Words': Silence in Western Apache Culture."

Green, Rayne (1980), "Review Essay: Native American Women."

### C. Asian-American

Asian Americans for a Fair Media (New York, 1974), "Asian Images - A Message to the Media."

Chan, Marjorie K.M. and Douglas W. Lee. (1981), "Chinatown Chinese: A Linguistic and Historical Re-evaluation."

Tanaka, Ron (1976), "Culture, Communication and the Asian Movement in Perspective."

Wang, Ling-Chi (1974), "Lau V. Nichols: The Right of Limited-English-Speaking Students."

Watanabe, Colin (1972), "Self-Expression and the Asian American Experience."

* See Sociology, below, for full citation.

## D. Chicano

Barker, George C. (1947), "Social Functions of Language in a Mexican-American Community."

Hammerback, John C. and Richard J. Jensen (Summer 1980), "The Rhetorical Worlds of Cesar Chavez and Reies Tijerina."

Jensen, Richard J. and John C. Hammerback. "Henry B. Gonzalez: An Establishment View of the Chicano Movement." (unpublished paper, 1981)

______________________. (Summer 1980), "Radical Nationalism Among Chicanos: The Rhetoric of Jose Angel Gutierrez."

Madrid-Barela, Arturo (1976), "Towards an Understanding of the Chicano Experience."

Morton, Carlos (December 1974), "The Teatro Compesino."

Penalosa, Fernando (1973), "Chicano Multilingualism and Multiglossia."

Salazar, Ruben (1980), "Who is a Chicano?"

Sedano, Michael Victor (Summer 1980), "Chicanismo: A Rhetorical Analysis of Themes and Images of Selected Poetry from the Chicano Movement."

Womack, John Jr. (August 1972), "The Chicanos."

## Humanities

Allen, Paula Gunn (1975), "The Sacred Hoop: A Contemporary Indian Perspective on American Indian Literature," in Chapman. **

Baker, Houston A. (1980), "Black Creativity and American Attitudes." **

Du Bois, W.E.B. (1968), "Of Our Spiritual Strivings." **

Humanities Pamphlet Number 1 (1972), "Thought and Image: Occident-Orient."

Levine, Lawrence W. (1977), "Secular Song and Protest."

Morrissey, Eleanor. "Seeing the Garden Through the Wall: Notes on the Teaching of West/East Culture." (unpublished paper)

Report of the Commission on the Humanities (1980), "The Humanities in America."

Rousseaux, Andre (1953), "Towards a New Humanism."

Wellburn, Ron (1971), "The Black Aesthetic Imperative," in Gayle.

** See the English bibliography for full citations.

## Economics

Aldrich, (1975), "Capital Theory and Racism: From Laissez-Faire to the Eugenics Movement in the Career of Irving Fisher."

"An Ideology for the 1980's: Towards a Dialogue of Genius Transformation in Action," Dialogues I and II.

Baraka (1975), "The Congress of Afrikan People: A Position Paper."

Boulding (1970), "Increasing the Supply of Black Economists: Is Economics Culture Bound?"

Browne, "The Economic Case for Reparations to Black America."

Brimmer and Harper (1970), "Economists' Perception of Minority Economic Problems: A View of Emerging Literature."

Chandler (1970), "An Affirmative Action Plan for the Economics Profession."

Coles (1969), "Recommendations from Nashville Conference on Economic Curriculum in Black Colleges."

Collier (1977), "Economics, Psychology, and Racism: An Analysis of Oppression."

Dixon, "The Di-Unital Approach to 'Black Economics'."

Golden and Tausky (1977), "Minority Groups in the World of Work."

Harris (1972), "The Black Ghetto as Colony: A Theoretical Critique and Alternative Formulation."

Harris (1978), "Capitalist Exploitation and Black Labor: Some Conceptual Issues."

Harrison (1972), "Education and Underemployment in the Urban Ghetto."

Henderson and Ledebur (1970), "Programs for the Economic Development of the American Negro Community: The Moderate Approach."

Henderson and Ledebur (1970), "Programs for the Economic Development of the American Negro Community: The Militant Approach."

Hill (1978), "The Illusion of Black Progress."

Katzman (1969), "Opportunity, Subculture and the Economic Performance of Urban Ethnic Groups."

Poston and Alvirez (1973), "On the Cost of Being a Mexican American Worker."

Spight, "Scientific Socialism: The New Scientism."

Williams, Beeson and Johnson (1973), "Some Factors Associated with Income among Mexican Americans."

## Sociology

Blauner, Robert. *Racial Oppression in America*. New York: Harper and Row, 1972.

Glazer, Nathan. *Affirmative Discrimination* (Chapter I: "The Emergence of an American Ethnic Pattern"). New York: Basic Books, 1976.

Lewis, Diane. "Anthropology and Colonialism." *Current Anthropology*, 14 (December 1973): 581-591; "Comments," 591-602.

Marable, Manning. "Toward a Black Politics: Beyond the Race-Class Dilemma." *The Nation* (April 11, 1981); responses in same issue.

Takaki, Ronald. "The Myth of Ethnicity: Scholarship of the Anti-Affirmative Action Backlash." (Unpublished paper, Department of Ethnic Studies, U.C. Berkeley; a response to Glazer.)

## Psychology

Boykin, Wade (1977), "Experimental Psychology from a Black Perspective: Issues and Examples."

Carrillo, Carmen (1978), "Directions for a Chicano Psychotherapy."

Clark, Cedric, D., Phillip McGee, Wade Nobles and Na'im Akbar (1975), "Voodoo or IQ": An Introduction to African Psychology."

Franklin, Vincent P. (1980), "Black Social Scientists and the Mental Testing Movement, 1920-1940."

Ogbu, John U. (1981), "Origins of Human Competence: A Cultural-Ecological Perspective."